THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Christian Observer.

Calvary,

A SACRED ODE.

The following sacred ode, written for and adapted to Pergolesi's celebrated "Stabat Mater," having been put into my hands by a friend, I am anxious to communicate to your readers the pleasure I have myself received from it. Those who are musical will be glad of a substitute for the Roman Catholic hymn; and those who are not may at least profit by the piety and sentiments.

CALVARY.

DUETTO.

"O what wo! what sight of anguish!"
"On the cross behold Him languish!"—
God's Beloved, the Holy One!—
Horror veils the noon-day sun.

SOLO.

(*The following verse from a hymn.*)
Here I'll sit, in spirit viewing
Mercy's streams in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

DUETTO.

Shame and sorrow, hope and wonder,
Gratitude's emotions deep—
While a rebel's doom I ponder—
O'er my soften'd spirit creep.

SOLO.

Is there aught in earth or heaven
Can revive the mourning soul,
Like this balm,—I'm now forgiven,
Safe while endless ages roll?

DUETTO.

Should I wade through tribulation,
Calvary's mount beams consolation—
What love's pledge could stronger be?
Guide till death! Friend in disaster!
Thou shalt be my Lord and Master,
Who wrath's cup hast drunk for me.

DUETTO CORALE.

Hell's dread host His *soul* confounding,
Man's black rage His *body* tore:
Still I hear the scourge resounding,
Which the patient Victim bore.

SOLO.

"Worn with pain, with terror shaken,"
"Fainting, dying, and forsaken,"
Lo! He bows His sacred head.

SOLO.

Wondrous Saviour! lost man's Lover!
"Now Thy heavy travail over,"
Ne'er may I forget Thy smart;
Never more may I offend Thee,
All Thy goodness still attend me,
"Dwell for ever in my heart."

DUETTO CORALE.—*fuga.*

What is life, its pride and glory!
Worldly joys how short their story!
Fading hopes and deep'ning wo.
Let us lay up heavenly treasure—
God to please is angels' pleasure,
Him to love, praise, serve, and know.

DUETTO.

Father! Thine what condescension,
Thine what love past comprehension—
'T was for *us* Thy Son was slain!
World! adore th' exalted Saviour,
Seek His face, implore His favour—
Once revil'd He now doth reign.
There behold Him interceding!
While on mercy's throne He's pleading,
None shall sue, and sue in vain.
Grant us grace, O Lord of glory!
May we humbly walk before Thee—
Fear of death and judgment gone—
Life eternal, noblest blessing,
Through Thy mighty toil possessing—
Thou for thine that prize hast won.

SOLO.

When the trumpet sounding,
Through the tombs rebounding,
Up shall rouse the slumb'ring clay;
Calling happy saints away;
Then His foes shall tremble,
Then His friends assemble
Round His throne in bright array—
Save us, Lord, in that great day!

DUETTO.

O what songs of joy and praises
All th' ascending choir then raises!
Loud they swell th' immortal strain:
Hymning sweet through vast expansions,
Chanting mid th' eternal mansions
(CORALE) "Glory to the Lamb once slain!"

DUETTO.

Father! may my feeble spirit—
When this pulse forgets to move—
Trusting in her Saviour's merit,
Rise to realms of heavenly love!

DUETTO CORALE.—*fuga.*

Amen! when mortal sounds are gone,
Sublimer tones shall *there* roll on. Amen.

SUNDAY SCHOOLS.

In conformity with a resolution passed at the last meeting of the Board of Managers of the Protestant Episcopal Sunday School Union, extracts from the reports of different schools in connexion with the General Society, will be furnished by the Agent for insertion in the Churchman.

The attention of the friends of Sunday Schools—of the friends of the Church, is called this week to "the first Annual Report of the Board of Managers of the Diocesan Sunday School Society of Pennsylvania, Auxiliary" to the parent Institution.

"The views and reasons which led to the formation of the present Society in place of the Protestant Episcopal Sunday and Adult School Society of Philadelphia," are briefly but forcibly expressed in the report. It is hoped they will be duly considered by the friends of the cause in every state, and especially where there are no *Diocesan* Auxiliary Schools yet formed. The adoption of similar measures by every diocese would very much tend to secure that "*unity of action*" which all the friends of Sunday Schools so anxiously desire should prevail.

Among the important resolutions adopted by the meeting in Philadelphia, it will be perceived, was one relating to this very subject, "unity of action." It is hoped when this is noticed, that the resolution of the Board of Managers of the Union, in reference to the same subject, will not be forgotten. It will be found in the first column of the 2d page of the last No. of the Churchman. But the report before us must be submitted to our readers:-

"The views and reasons which led to the formation of this Diocesan Society, contemplate chiefly a more efficient development of Sunday School instruction—a more perfect union and harmony of operations in this department of Christian beneficence throughout the Diocese—and a more strict conformity to, and co-operation with the General Protestant Episcopal Sunday School Union, to which we are Auxiliary.

The *first object* will be promoted by concentrating the experience of those connected with Sunday Schools, as pastors or teachers, in a general consultation upon the important subject, at our annual meetings.

The *second* will as obviously be attained by an organization which provides for an equal participation in the proceedings of the society of all who may be connected with it. The old institution to which the present has succeeded, was not only in name *local*, but virtually so in its character—the only connexion existing between it and its auxiliaries beyond the precincts of the city and county of Philadelphia, consisting in the transmission of their annual reports—their delegates, or even the clergymen of the Churches to which they were attached, being practically excluded from all deliberation in its proceedings, in consequence of the impracticability of attending its anniversaries. This defect is met, in the present society, by the judicious provision of the constitution, which connects the annual meeting with the time and place of the meeting of the annual convention of the Diocese—thus giving an opportunity to the clergy of the Diocese, and the lay representatives of the auxiliaries, who may be appointed with reference to their election as delegates to the convention, to partake in the control and direction of the institution, as far as the same depends upon the deliberations and proceedings of the annual meeting.

The *third object* is accomplished by the present organization itself—it being conformable to the repeated recommendations and wishes of the executive organ of the parent institution—and it being directly calculated to give effect to the plans and operations of that institution—which will be greatly aided and promoted by the authentic digest of statistical details, which it will be the duty of this society annually to furnish.

Reports have been received from—

1. The Female Episcopal Adult School Society.
2. The schools of All Souls' Church, Philadelphia.
3. Female School of St. Andrew's.
4. Christ Church, Philadelphia, schools, male and female.
5. St. James's male and female schools.
6. St. John's Northern Liberties, male and female schools.
7. The schools of St. John's Church, Carlisle.
8. The school of St. Luke's, Germantown.
9. Moyamensing Sunday School.
10. St. Paul's female school.
11. St. Peter's male and female schools.
12. St. Stephen's Sunday School Society.
13. The schools of the Swedish Church, Southwark.
14. Trinity Church, Southwark, male and female Sunday Schools.
15. The schools of Trinity Church, Pittsburgh.

From eight Churches, whose schools are connected with us, no reports have been received. This is extremely to be regretted, as it is so desirable to furnish the parent institution with the fullest information of the present condition of the Sunday School interest within this Diocese.

The Board of Directors are happy to perceive that in several of the schools under their care, Bible Classes have been instituted, designed especially for the instruction of those who may be thought above the age of ordinary Sunday School pupils. Under the conviction that this is a most judicious measure, and admirably adapted to meet a common grievance, viz. that of pupils leaving the school, when they may think themselves too old to submit to its ordinary discipline, but when, in fact, they may be most susceptible of benefit from its instructions, the Board would strongly recommend its general adoption.

Another fact which the Board have noticed with pleasure, is the establishment of *libraries* in most of the schools. A measure so obviously connected with the religious instruction, alike of teachers and pupils, deserves the attention and encouragement of all who take an interest in Sunday Schools, and would contribute effectually to the development of their benefits.

As it is one object of the Board to devise the best plan for the conducting of a Sunday School, with the view of effecting all practicable uniformity in this respect, they would respectfully solicit a more particular return of the mode of instruction pursued in the respective schools, and of its ascertained operation and results, that thus the Board may be guided by the lessons of experience, in the discharge of this important part of their duty.

From the Treasurer's Report, it appears that there was a balance in his hands, May 1st, of $270 30, and that there were invested in the State 5 per cent. loan, $215 28.

The statements which have been made, furnish ground for thankfulness in the evidence they exhibit, of an increasing interest in this most excellent department of Christian beneficence—in regard to which it is not necessary, at the present day, to urge any arguments to demonstrate its manifold advantages. Contemplating the exigencies of our Church, and recognising the influential operations of Sunday Schools, in training up the young in habits of conformity and attachment to her distinctive principles and institutions, we indulge the hope, and offer the prayer, that the present organization of this Society will be the means of a cordial union among the members of the Church, both clerical and lay, for the advancement of a work so intimately connected with her best interests, and which is so efficient an instrument for the dissemination of the TRUTH, as she *has received it, and as the* Lord *has commanded.*

The Annual Report having been read, the following resolutions were moved and adopted:

On motion of Rev. J. W. James, seconded by Rev. John Rodney,

Resolved, That the Report of the Board of Managers just read, be referred to the Board now to be elected, for publication.

On motion of Rev. Levi Bull, it was

Resolved, That we consider Sunday Schools among the most efficient instruments for the moral and religious culture of the young; and that, as such, they claim the best efforts of Churchmen to promote their establishment and to extend their usefulness.

On motion of Rev. Samuel Bowman, seconded by Rev. George Sheets,

Resolved, That we consider it to be the duty of Episcopalians, to make Sunday School instruction subservient to the inculcating of *the truth*; "as the Lord hath commanded, and as the Church hath received the same."

On motion of Rev. S. H. Tyng, D. D., seconded by Rev. George Upfold, D. D.,

Resolved, That considering the establishment of the Diocesan Sunday School Society as a means of imparting greater efficiency to the discipline and instruction of Sunday Schools, of inducing more harmony of operation in the Diocese in relation to this interesting department of duty, on both these accounts, we commend it to the zealous support of the members of the Church.

On motion of Rev. R. A. Henderson, seconded by Dr. C. Morris,

Resolved, That as a lamentable indifference has of late been manifested on the subject of *adult schools*; and as, in the opinion of the members of this union, the benefits arising from such schools entitled them to be considered an important par of the pastoral charge, the parochial clergy of this Diocese be earnestly recommended to promote the establishment of adult schools in their respective parishes.

On motion of Rev. J. C. Clay, seconded by Rev. W. H. De Lancey, D. D.,

Resolved, That while we regret that the General Protestant Episcopal Sunday School Union, to which we are auxiliary, has not been heretofore adequately appreciated and encouraged, we pledge our efforts, in our respective spheres of action, to promote its beneficent designs, to secure for it that support and interest which it deserves as the best means of inducing an efficient and harmonious system in the conducting of Sunday Schools throughout our country, and of rendering them subservient to a more diffusive knowledge of, and a more consistent conformity to the distinctive principles and institutions of the Church.

On motion of William Meredith, Esq.,

Resolved, That periodical publications being among the principal means of usefulness of the Parent Society, our unwearied efforts should be applied to enlarge its ability in this behalf, and to facilitate and extend their circulation; and these objects are earnestly recommended to the attention of the schools of this Diocese, their friends and patrons.

On motion of Rev. George Boyd,

Resolved, That the Managers, to be elected this evening, be instructed to inquire whether any, and if any, what measures can be devised to secure *unity of action* throughout the Episcopal Church in the Sunday School cause.

On motion of Rev. Dr. Montgomery, D. D.,

Resolved, That the second paragraph of the 4th Article of the Constitution be amended, by substituting the word "third" in lieu of "fourth," so as to read, "third Tuesday of June, September, December, and March, in each and every year."

Ministerial Oversight.

The following judicious and *timely* observations are from the "General Remarks" appended to the report of the Sunday Schools of Christ Church, Philadelphia.

"As it is important that our Sunday Schools in general should have immediate ministerial oversight, the schools of this church are under the direction of the assistant minister, and all their operations come under his view. It is considered a principle of the first importance, that the spiritual instruction of the young ought never to be entirely devolved on *lay* coadjutors. We cannot be too thankful for the disinterested and untiring labors of Sunday School teachers, and may God continue to raise up a sufficient number for the work to be done, who are of a right spirit; still the proper character in which they are to be regarded is that of *assistants to the clergy*, helping them, as far as the responsibility devolves on them, to bring up the rising generation in the nurture and admonition of the Lord. The relation of parents to teachers and Sunday Schools is different from that of ministers. Parents are concerned for individual scholars, ministers for all equally. Family instruction at *home* is the peculiar province of parents, and is entirely distinct from public catechetical instruction at church, which is the peculiar province of ministers. Neither of these should interfere with the other: parents should not rely on public instruction and remit private; and ministers do not meet the responsibility which their office devolves upon them, unless they feed the babes of their charge with the milk of the word, and early instruct them in the principles of the Christian faith."

In connexion with these *much-needed* remarks, the following, to the same point, taken from the "Appeal" of the Executive Committee of the Pennsylvania Diocesan Society, are recommended as pre-eminently suited to consideration.

"The proper and legitimate principle of a *Sunday School* is, that it is a means and instrument of imparting religious instruction to the children committed to its care. It follows from this, that it ought to be under the control and direction of the pastor of the congregation, who is responsible for the religious instruction of all, both old and young, of his charge; and cannot, without infidelity to his trust, devolve *absolutely* upon any other, the spiritual oversight and training of any portion of his flock—and has no more right to transfer to others the responsibility and duty of training up the children of his charge in the nurture and admonition of the Lord, than to delegate to others the office of instructing in the faith, his congregation at large.

"Whatever form, therefore, is given to the school, and whatever agencies may be employed in it, it ought to receive its character from, and be controlled in its operations by its pastor,—who is to consider the teachers as his *auxiliaries* in this department of his duty; who of course are to be delegated by him to their respective work, and are to be exclusively responsible to him for its faithful discharge.

"It follows necessarily from the above, that the whole religious instruction of the school is to be subservient to the edification of its pupils in religious truth and duty, according to what the pastor conscientiously believes to be required by the commandment of the Lord and by the prescription of the Church.

"And as to her ministers, how can they evade the obligation of such a course, when they have solemnly promised before God, by their own agency, and of course, by the various instrumentalities placed in their hands, to 'give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God, so that they may teach the people committed to their care and charge, with all diligence to keep and obey the same?'"

Collections—Missionary Spirit.

From the following extracts, encouragement may be derived for making Sunday School collections:—

St. James' Church, Philadelphia.

Female Department.—"An interest is still felt and manifested, both by teachers and children, in Missionary operations, and, though small the sums contributed, yet, 'she hath done what she could,' is written to encourage us to imitate the example commended. Twelve dollars have been given to the Domestic and Foreign Missionary Society, by the teachers, to be disposed of as the Managers should deem proper, and ten dollars by the children, for buildings for the Greek Mission.

"The Society thankfully acknowledge the receipt of one hundred dollars, a donation from Mr. Bird, for the use of the Infant School."

Male Department.—"An interest is still kept up among the children in behalf of Missions; during the past year between five and six dollars has been collected by voluntary contributions from them, which has been appropriated to the Missionary Association of St. James' Church."

From the Female Sunday School Society of Moyamensing:—

"The Juvenile Missionary Society held its annual meeting in the school-house on Christmas-day, in the afternoon. The meeting was opened with prayer, and the report read by the Rev. Mr. Bryant. It was ascertained by the Treasurer's account that 13 dollars and 33 cents were found in the treasury, and a vote passed that that sum should be paid over to the Society for the Advancement of Christianity in Pennsylvania, to which this Juvenile Society is auxiliary."

The Effects of Visits—Baptism.

St. Peter's, Philadelphia.

"As visiting continues a principal mean of promoting the welfare of the school, every teacher is expected to visit the absentees regularly, and her whole class at least once a month. The pleasure with which these visits are received, together with the hope of resulting benefit, forms a powerful incentive to the discharge of a duty, conducing, as it invariably does, to the teacher's influence and usefulness."

"Seventeen children have, at different periods of the year, been received into the Church by the sacrament of baptism, awakening hope, that as their friends have thus requested admission into the congregation of Christ's *flock*, they will endeavor to bring them up, as 'His faithful soldiers and servants.'"

"We record with gratitude, the frequent visits made to the school, and the constant interest in our souls manifested by the clergy of the parish. To the teachers these visits, and this interest, are a high source of encouragement, stimulating to more zealous effort in the discharge of their duties; while on the scholars the good effect is seen in the greater punctuality of their attendance at school, and in their increased efforts to gratify their teachers, and improve themselves by greater diligence in study, and by more correct deportment both in the schools and in the Church."

Sunday School of Trinity Church, Southwark.

"The most pleasing event that we are able to report, is the erection of a large and commodious brick school-house, for the accommodation of School, No. 2, which is now taught in a rented room. The house is two stories high, and has been built with the proceeds of a Fair held by the teachers, about one year since. It stands on a lot most kindly and generously presented by T. Mitchell, Esq. It is intended to put up one story for a place of public worship, in which our Rector proposes having a regular service on Sunday afternoons."

THE DIOCESES.

KENTUCKY.

We are indebted to the Episcopal Recorder for the following extract of a letter from Bishop Smith, under date of June 18th.

"I returned from a tour of some five or six hundred miles and of about six weeks' continuance, on the last of May. During the course of my tour, I preached or delivered addresses twenty-three times in thirty-eight days. Delivered addresses in common schools seven times. Rev. Mr. McMillan, who travelled with me, preached ten times. I confirmed twenty-nine persons in four places, and admitted Mr. Dexter Potter to Deacons' Orders, Christ Church, Louisville, April 28th, at the request of Bishop McIlvaine, of Ohio.

I reached home only three or four days before the cholera broke out amongst us with most desolating violence. In just a fortnight, I have lost from amongst those who look to my ministrations, thirty-five persons, of which no less than ten were communicants. Out of six thousand inhabitants we have lost above three hundred persons in that short time. In four days, the 10th, 11th, 12th, and 13th, we probably buried above thirty daily: one day, the 12th, nearly fifty. It has spared no age or description of persons; it has visited in some places every house in the row, amongst the best of our citizens. In a word, it has come so quick and heavy, that not one fourth of the most respectable dead have had decent burials, hearses, neat coffins, ministers, or any thing of the kind. Twice I have performed the funeral services at two graves at once; in one of the cases to husband and wife, both communicants—the father and mother of Bishop McIlvaine's brother's wife.

We all stood it well until Wednesday last, when Mrs. Smith gave out through sickness of heart. She is now recovering. On the same eve, dear Wm. Douglass was taken with cholera in great violence. Next morning we took leave of him as if dying. But, thank God, he still lives, and is, we hope, nearly out of danger. Doctor Cooke was upon him in all energy and power, too late after he was attacked, as we thought. 'But the Lord had compassion upon the dear young man, and not upon him only, but upon us also, lest we should be swallowed up of overmuch sorrow.'

This dreadful day was the one immediately preceding the meeting of our Annual Convention. The clergy assembled, and one lay delegate, but in such exhaustion and alarm, that we only met a few moments to adjourn to the third Thursday in October, in this city; when we trust, by God's mercy, to be permitted to proceed with our business. How utterly hopeless it would have been to proceed you may judge, by the fact that our daily prayer-meeting in church, at 5 P. M., has seldom more than 30 present, and that the two last Lord's day mornings we have only had 7 and 9 heads of families at church, in all only 70 or 80 persons.

This has been a grievous disappointment indeed, and seems to threaten to put back our diocesan affairs four months. We had hoped to have aroused some interest in our Theological Rooms, and in a Manual-labor School. We have now about 14 aspirants for orders in the Diocese, of whom 10 form a sort of class. From all quarters we have received and paid out $1000 for diocesan charities during the past year. Your $100 is the only sum from abroad.

For myself I bore my journey remarkably well, and have stood the still greater fatigue and excitement of the last fortnight even better. We have not only been kept from evil but also from the fear of it. Christians generally have stood their posts, when called to die they have died calmly, and some in great peace—when called to mourn it has been like the children of God. O that the blessed Spirit of God would bring the greatest mercy out of this visitation!

I have not mentioned that I kept my eye on common schools during my journey, and lectured in no less than 7 places upon the subject. Boyd and Douglass have also been on a pedestrian tour through some of the most desolate counties to spy out the land, to do a little good, and to try to find out how to do more."

A letter from Lexington, under date of June 16th, which has appeared in most of the daily papers, contains the following paragraph relative to the writer of the preceding. It needs no comment.

"Individuals have generously, and I may add with a god-like zeal, devoted themselves to *doing good*, and to the mitigation of the suffering.—First and foremost, on this list, is Bishop Smith of the Episcopal Church, who, in body, is but the skeleton of a man, but in heart and soul, a *giant* in every good word and work. His whole time, day and night, rain and shine, has been devoted to the consolation of the dying, or the funeral services of the dead. From early dawn to midnight he has been constantly on his feet, or on his knees; and to me, it seems a miracle that he is still on duty, as bright as ever!"

After making the foregoing selection, the Episcopal Recorder of the 6th came to hand, and furnishes the following distressing addition.

"Little, little did I think when I wrote you last week, through what a deep the Lord was preparing to carry me, and, I trust, effectually upborne by the strength of his promises. She, who has been the sharer of my sufferings and prayers for more than twenty years, has been taken away by cholera, and the light of my dwelling is put out! But oh! we were both enabled, almost in a moment, to find a place at the foot of the cross, so very low, that we both felt, and I still feel, not only safe but satisfied—nay, more than satisfied, even grateful, that *she*, the gentle and tender-hearted, and the long suffering and sorrowful, is garnered up in heaven. My body and human sympathies are crushed—crushed indeed, but my mind is at peace:—'Thanks be to God for his unspeakable gift.' She died in perfect peace, after thirteen hours' sickness, at eleven o'clock on Saturday last, (June 22.)

I am almost obliged to write these sad letters myself; Dr. Cooke has hurt himself by a fall and cannot write. Three of our precious little band of theological students died last week—two are now sick, but recovering, we hope. Let Mr. Stavely know, that dear, dear Wm. Douglass*—my son! my son! was one who died a few hours after my dear one. His disease was arrested for ten days, but his constitution was entirely broken by it, and he died at last in peace. He was taken to the grave with my dear one, and the same service was pronounced over mother and son.

O how dark it is! But we only want a little more faith to raise us quite above the clouds, and all is perfectly light. What we know not now, we shall know hereafter. Pray for your disconsolate brother,

B. B. Smith."

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* Formerly of this city, [Philadelphia,] and, at the time of his death, a student of theology.—*Ed. Episc. Rec.*

OHIO.

Although many of our parishes still continue destitute of the stated ministrations of the Gospel, it is pleasing to witness among them the effects of a spirit which yields to no discouragement, which, with present means, accomplishes present duty, and takes God's promises as a sufficient guaranty for the future. This seems to be especially the case with those feeble parishes who, at present deprived of a preached Gospel, (because there are no ministers to send to them,) are yet in the confident hope of better things to come, diligently employed in providing for the worship of the sanctuary. As many as nine or ten churches, that we know of, some of them in parishes, circumstanced as above described, are now advancing to completion, or are about to be commenced. At Troy, Portsmouth, Chillicothe, Circleville, Columbus, Radnor, Grafton, Windsor, Newark, Perry, Dayton, and, we believe, some other parishes, houses for public worship, mostly of a substantial kind, are in progress. These facts afford much encouragement to hope for a rapid increase, whenever laborers shall be found to cultivate all these inviting fields.—*Gambier Observer.*

MAINE.

The Rt. Rev. Bishop Griswold has recently visited the parishes in this State. He administered the apostolic rite of Confirmation in the following places. June 9th, at Christ Church, Gardiner, 4 persons; 11th, at Emanuel's Church, Sacarappa Village, (Westbrook,) 5 persons; 13th, at St. Paul's Church, Portland, 9 persons; 14th, at Trinity Church, Saco, 8 persons.

The Executive Committee of our General Missionary Society propose to employ a Missionary in this State. At Bangor, and some other places, there are favorable openings for the introduction of episcopal services.—*Episc. Watchman.*

CONVENTIONS.

CONVENTION OF THE DIOCESE OF DELAWARE.

We cannot better introduce our abstract of the Journal of this Convention, just received, than by the following very interesting narrative of the meeting, furnished to the Episcopal Recorder by a correspondent. Such narratives and reflections, written in such a spirit, throw new interest around the occasions, always sufficiently inspiriting to the Churchman, when the children of Zion meet together, trusting in the blessing of her Head, to consult for her good.

The Convention of Delaware assembled at Lewes on the 8th of the present month, [June.] The indisposition of one clergyman, and the want of canonical residence on the part of two others who have recently entered the Diocese, left but two of the clerical order, the constitutional number requisite for transacting business. This, with the extreme point at which the Convention met, immediately on the seashore, the "ultima thule" of the state, would, it was feared, have deprived this meeting of our ecclesiastical council of all its interest and effect. But never was a fear more entirely dissipated. The Church in Lewes had been for some time without a minister, and it was feared might long remain so. Unexpectedly the Rev. Mr. Kingsbury was induced to visit it. He was most favorably received, and there is now opened before him a flattering prospect of usefulness. The Church, during the continuance of the Convention, was crowded upon every occasion of religious service. The first service was on Friday evening. A sermon was preached by the Rev. Mr. Pardee, of Wilmington. The same rev. gentleman preached the Convention Sermon on Saturday morning, from the text, "Ask for the old paths," Jer. vi. 16. This discourse is perfectly characterized by saying that it was appropriate, eloquent, and instructive. The Rev. Mr. Kingsbury preached at night. On Sunday morning all the clergymen present participated in the services. Prayers were read by the Rev. Mr. Pardee, the anti-communion service by the Rev. Mr. Kingsbury, and the sermon was preached by the Rev. Mr. Presstman, President of the Convention. The Lord's Supper was administered, and received by an unusually large number of communicants. The aisles and every part of the Church were filled, and many persons could not obtain a place within the building. The Rev. Mr. Pardee preached in the afternoon, the Rev. Mr. Kingsbury in the evening. The services were closed by an address from the President, who then pronounced the benediction. The Convention met the next morning, and adjourned *sine die*.

Never upon any occasion was good feeling more predominate and obvious. The clergymen, with frankness and fidelity, yet without harshness, maintained the distinctive doctrines of the Church. Her peculiarities were effectively sustained by the services at the desk and altar. The impression made upon the mind was, here is evangelical truth and primitive order. The services were characterized by fervor without extravagance. The prominent doctrines of the Gospel were set forth with plainness, enforced with zeal, and confirmed by considerations which weighed with the mind while they moved the affections. The solemnities of the occasion were unaffected by the least irregularity. It was a jubilee for the old and ardently attached members of the Church who had mourned over her depression. The harp was taken from the willow, and the melody of Zion renewed. It was touching, indeed, to witness the exhibition of attachment to the Church on the part of those whose fathers had worshipped at her altars—the feelings of the heart beamed in the countenance with a mild and expressive radiance.

There is no attachment more hallowed than that which glows with chastened fervor in the bosom of the Christian for the Church. With him it identifies the institution of God, the seals of the covenant and the means of grace. It is the depository of truth and the ark of salvation. In this view it consecrates the sentiment, "Pro Deo, Pro Ecclesia, Pro Hominum Salute." There is doubtless a blending of minor, yet sacred reflections. A touching example of this was given by a layman to whose active and valuable services the Diocese is greatly indebted. In advocating the revival of our Missionary Society, from whose agency we hope much good will result, he referred to decayed churches, and to the defaced cemeteries which enshrine the mouldering ashes of revered ancestors—utterance was arrested, words failed to express, while tears attested the feelings of the heart. The Society has been re-organized. Speedily may its operations be felt, and by the resuscitation of our languishing parishes, may we be spared that exquisite pang which sometimes has wrung the bosom of the writer, when, with mournful and tender feeling, some lonely member of our communion has intimated the necessity of circumstances for reluctantly casting in the lot with others. We know not what might be the feelings with which a dying parent would consign a child to the care of strangers, but we think in such cases we have felt somewhat of its bitterness. Our reply has been, that to hear the Gospel under any modification, is better than not to hear it at all—but retain as of the highest importance membership with the Church.

The writer of this brief communication hopes, that the Conventions of the Dioceses will increase in interest, and associate with her legislative functions a spiritually attractive influence.

There are five clergymen belonging to the Diocese of Delaware, beside one, (the Rev. Mr. Kingsbury,) canonically connected with New-York, but officiating at Lewes and Dagsborough, Del.

There are fourteen churches and two chapels in the Diocese.

The Convention consisted of but two clerical members, and thirteen lay delegates from eight parishes.

The Rev. S. W. Presstman was chosen President, and the Rev. Isaac Pardee, Secretary; Evan H. Thomas, Esq., the former Secretary, having resigned.

Bishops White and Onderdonk, of Pennsylvania, having the provisional charge of Delaware, were both absent, the former from inability to travel, the latter on episcopal duties in the interior of his own Diocese. A letter of apology from Bishop White, and the following communication from Bishop Onderdonk, were received and read.

To the Convention of the Protestant Episcopal Church in the State of Delaware.

Brethren,—Some appointments for the performance of episcopal duties in the interior of the diocese of Pennsylvania will deprive me of the pleasure of attending the approaching Convention of your branch of the Church, and delivering personally the Address required by the 2d section of the 51st Canon. I transmit to you therefore, in the form of a communication, the statement therein directed of such of the affairs of your Diocese since your last Convention as have come under my cognizance.

Mr. Alexander Mitchell has been dismissed from his candidateship and refused Orders, by Bishop White: this act of discipline took place on the 6th of September last. The immediate cause of its infliction was the application of Mr. M. to Bishop Moore, of Virginia, for Orders, without being dismissed from your Diocese, without the permission of Bishop White, and without his knowledge. Of this application, and of the rejection of it by Bishop Moore, the canonical notice was sent by Bishop Moore to Bishop White; which led to the discovery of this act of uncanonical renunciation of connexion with your Diocese, and contempt of its ecclesiastical authority. An aggravation of the occurrence was the fact that I had twice written to Mr. M.; first, concerning certain rumored irregularities, his continuing to preach as a Presbyterian minister, he having been a licentiate in one of those denominations; and again, to inquire of him whether he still considered himself an Episcopalian candidate: neither of which letters were answered.

On Good Friday, April 5th, I preached twice in New-Castle, and confirmed 3 persons.

April 6th.—I preached at Stanton in the morning, and administered the Holy Communion. In the evening, I preached at New-Castle.

On Easter day, April 7th, I preached at New-Castle in the morning, and administered the Holy Communion.

Same afternoon, I preached in Trinity Chapel, Wilmington, and confirmed 18 persons.

Same evening, I preached in St. Andrew's Church, Wilmington, and confirmed 18 persons.

The Rev. Mr. Higbee has removed from his parishes in Sussex county, and taken charge of that in Smyrna.

The Rev. Mr. Thorne has resigned St. Andrew's Church, Wilmington, and removed into the State of Pennsylvania.

The Rev. Mr. Hedges has been elected the Rector of St. Andrew's Church, Wilmington; whether he has been transferred to your Diocese, as a canonical resident there, I am not yet informed.

A respectable clergymen went lately, at my request, to visit some of the vacant parishes in Sussex county, and it is my earnest hope he may be settled there; but whether this desirable event has taken place, or is probable, I am not apprized at the time of closing this communication.

With the fervent prayer that the divine Head of the Church will bless and prosper your deliberations, I remain,

Brethren, your sincere friend,
and affectionate servant in the Lord,
H. U. Onderdonk.

The following gentlemen were chosen the Standing Committee of the Diocese:

Rev. Messrs. Stephen W. Presstman and Daniel Higbie; and Messrs. John Cummins, Esq. and Henry M. Ridgely, Esq.

Reports were received from four parishes:—Baptisms, (adults 23,) 75; Communicants, (added in 2 parishes 31,) 202; Marriages, 18; Burials, 39. Sunday scholars, (teachers in two parishes 27,) 609.

The Diocesan Missionary Society was reorganized, and a pledge for its support given by the Convention. The constitution, proceedings, and a spirited address to Episcopalians of the Diocese, are appended to the journal.

CONVENTION OF NEW-JERSEY.

The full account of the doings of this Convention, furnished by a correspondent to our 12th number, leaves us little to extract now from its well arranged and beautifully printed Journal, just received.

The clergy of the Diocese are 19 beside the Bishop; of whom only 4 were absent from Convention. 42 lay delegates, representing 19 parishes, attended. 10 parishes were unrepresented.

Three clergymen in the Diocese have each charge of two parishes; and two, of three each.

Eight parishes are reported as vacant.

Fourteen parishes are reported as containing 547 families; one having 70, one 62, two 60, two 50, four between 30 and 40.

Twenty parishes report 237 baptisms, (55 adults, 68 not specified.) Twenty-two report 801 communicants; 117 having been added in 14 parishes. Eight report 617 Sunday scholars. Four report Bible Classes; and two, Parish Libraries, both founded within the year. Thirteen parishes are supplied by stated or occasional missionary services. Seven clergymen reported missionary duty performed by them, in addition to their parochial cures.

The following gentlemen were chosen to constitute the Standing Committee of the Diocese: Rev. Messrs. Croes, Chapman, Holmes, and Ward; and Messrs. Carroll, Lupp, Marsh, and Van Wickle.

A plan providing for the creation of an Episcopal Fund of $10,000, (the amount of the present Fund being $2000,) was recommended and adopted; the Bishop generously presenting the interest on the existing fund and collections made during the year, ($170,) which had been appropriated to his use by the Convention, as his contribution for that purpose.

Sundry alterations of the constitution of the Diocese were proposed, respecting the place of meeting of the Convention, and the choice of Standing Committee and Delegates.

The resolutions establishing a fund to be called "The Offerings of the Church," shall be given, in connexion with the Bishop's address, and recommendatory remarks appended to the Journal, in a future number.

CONVENTION OF VERMONT.

A brief notice of this Convention was given in our 14th number. The Journal enables us to give the following additional particulars.

The clergy of the Diocese are, the Bishop, 11 presbyters, and 3 deacons. There are 6 candidates for Orders in the Diocese. Its parishes are 25.

The Bishop, 12 clergymen, and 33 lay delegates from 16 parishes, constituted the Convention.

The Rev. S. A. Crane was chosen Secretary.

Parochial reports were received from 21 parishes.—Baptisms, (adult 43, not specified 79,) 165; Communicants, in 19 parishes, 1115; added in 13 parishes, 130. Confirmed in 13 parishes, 168. Thirteen parishes report Sunday Schools; (10 of which have 505 scholars;) five Bible Classes; and three Parish Libraries, two established within the year, one of which (at Woodstock) already contains 480 volumes. Two churches built, and one enlarged within the year. One new congregation organized. One parish has built a brick parsonage; two have purchased organs, and one a bell.

CONVENTION OF RHODE-ISLAND.

The Convention met in St. Paul's Church, North-Kingstown, on the 11th and 12th of June last. Present 10 clerical members, and 27 lay members, representing 10 parishes. The Rev. Lemuel Burge, as Rector of the parish in which the Convention met, presided; and the Rev. George W. Hathaway was chosen Secretary.

On the 11th, after Morning Prayer by the Rev. Mr. Clark, of Providence, and the Rev. Mr. West, of Newport, the Convention Sermon was preached by the Rev. Mr. Hathaway, of Warren, and the Communion administered by the Rev. Dr. Crocker, of Providence, and the Rev. Mr. Wheaton, of Newport.

The Rev. Dr. Crocker, and the Rev. Messrs. Clark and Taft, with Messrs. R. H. Ives, R. Brownell, and G. Mumford, were appointed Standing Committee.

Parochial reports were received from 10 parishes.—Baptisms, (*adults* 91, not specified 17,) 154; Communicants, (in 7 parishes,) 595; added, (in 6 parishes,) 170. There are Sunday Schools in all the parishes; 6 report 59 teachers and 691 scholars.

One church has been built, and two new parishes have been organized (both being now provided with pastoral services) within the year. Zion Church, Newport, was admitted into union with the Convention.

Rules of order, a code of canons, and the draft of a new constitution, were adopted by the Convention, and are published with its Journal.

A plan for the relief of widows and orphans of deceased clergymen was adopted, and measures taken to procure a charter of incorporation for that purpose.

The Constitution of the State Missionary Society was so altered as to give the management of its affairs and control of its funds to the clerical convocation of the Diocese, instead of the Standing Committee, in which they had been formerly vested.

Every thing on the face of the Journal evinces a high degree of prosperity, spiritual and temporal, in this little Diocese. Zeal and indefatigable industry appear to characterize the labors of its clergy, which in some parishes have been crowned with an unusual and highly encouraging measure of success.

CONVENTION OF MAINE.

The Convention met at Portland, in St. Paul's Church, on the 12th and 13th of June. Bishop Griswold, of the Eastern Diocese, three rectors of churches, three other resident clergymen, and 14 lay delegates from four parishes, attended its sittings.

Immanuel Parish, Westbrook, was admitted into union with the Convention.

Morning Prayers were read by the Rev. Mr. Clap, of Gardiner, a sermon preached by the Rev. Mr. Muenscher, of Saco, and communion administered by the Bishop and Mr. Clap.

The management of the concerns of the Diocesan Missionary Society and the control of its funds were transferred, by concurrent acts of the Society and the Convention, to a committee of the latter.

Parochial reports were received from four parishes. Baptisms, (adults 4, not specified 12,) 41; Communicants, (added in 2 parishes, 18,) 160; Sunday Schools in all the parishes; scholars in three, 310; teachers in two, 39. One congregation has been organized, and a chapel built. At Saco, the congregation have provided a Sunday School room and a bell.

The Constitution and Canons of the Diocese are printed with the Journal.

CHURCH DOCUMENTS.

With pleasure we have read, and now communicate to the reader with hope that it will afford equal pleasure, the following addition to the weight of reason and authority already arrayed in enforcement of the Christian's duty to advance his Master's work. Himself in many senses of the word a missionary, the writer of this letter can urge others to sacrifices and exertions on the right ground—bounden obligation to do all for Christ—*knowing* its full force and its rich rewards. It is truly cheering to find our Bishops thus joining, one and all, in the call to their brethren to increase their exertions in the extension of the word and means of grace to all who need.

Warrentown, June 3, 1833.

Rev. and Dear Sir,—Your letter dated the first of April, reached me only a few days since, or it would have been answered sooner. You know my interest in the objects of our Missionary Society. Its domestic department it is true has in my view the first claim; still I should be unwilling to throw any obstacles in the way of the *cheerful giver*, though his bounty might go to dispense the bread of life to the perishing in a foreign land. While therefore I feel a preference for the needy at home, I shall be happy to know that the Church in my Diocese is disposed to aid *either* or *all* of the objects contemplated by the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States*. "Go preach the Gospel to every creature," is a command of our divine Master, which ought at least to shield those from *censure* who act upon the principle that the *Missionary cause* is *one*, and the *same*, wherever it may operate to bring the sinner to a saving knowledge of the *cross of* Christ. Still I am bold to confess that, in view of so much spiritual ignorance and misery and death, at *home*, I cannot persuade myself to look for the objects of our scanty benevolence *abroad*.

As the Agent of our General Missionary Society you have my full and hearty consent to visit my Diocese. It is true that the members of the Church here are just entering, and I am happy to say with the true Christian spirit, upon the establishment of a *Diocesan Episcopal School*,—the foundation of which will require something like $25,000,—and hence will be called upon to strain every nerve in the way of charity; still should you determine to come among us, *we will do what we can!*

As to the kind of association you propose I have some doubts. It appears to me, that, to present successively the different objects of Christian charity, will have a greater effect upon our people; will excite them to a more extended and more lasting liberality, than to call them to sustain simply one association. With much regard,

Your friend and brother in Christ,
L. S. Ives.

To the Rev. George Boyd.

COMMUNICATIONS.

For the Churchman.

INTELLECTUAL PRIDE.

Among the various ramifications of pride, that of intellect holds a conspicuous place. Men of extraordinary abilities, conscious of their superior talents, have elevated themselves above their fellows, and in the midst of their prosperity, forgetful of the divine precept, "Let him that thinketh he standeth take heed lest he fall," they have thought themselves safe, and neglecting the means of rendering their imaginary security permanent, they have been subjected to a descent proportionate to their former elevation.

This principle has been one of the most effective causes of the widest departures from the line of rectitude, and has afforded some of the most melancholy mementos of human frailty. It has led those of towering genius to discard the ancient landmarks of intellectual acquirements, and to rush madly forward into the boundless fields of metaphysical speculation. They have been ambitious to mark out for themselves and their followers, a new path, into whose devious windings not even fancy, with all her magic powers, could lead her votaries; and whose only merit was novelty, united, perhaps, with difficulties that rendered it impervious to those more humble spirits, whose limited abilities prevented their following their more eccentric leaders. Such men, puffed up with the idea of their own superiority, have mixed truth and error in wild confusion, in their vain attempts to reach the climax of perfection, and explain the mysterious manner in which material things are acted upon by the immaterial spirit. In attempting to fathom the recesses of the Eternal mind, and to bring to light the counsels of the Almighty, which must for ever remain hidden to all finite intelligences, they have made their folly obvious to all except themselves, and their capricious followers:—dissatisfied with one system of opinions they have abandoned them for another, which in its turn has experienced the common fate of all created things. Thus led on from one error to another, they have discarded as worthless the sentiments of men, far more consistent with truth than their own. Nay more, not content with attacking the opinions of uninspired men, they, when under the powerful stimulant of intellectual pride, have dared to set at naught the mandates of Omnipotence, and trample under foot the revealed will of the Almighty;—they have silenced the voice of natural religion implanted in the soul by the Creator, because it acted in contrariety with their desires, and with an audacity peculiar to such a class of inflated self-styled philosophers, they have declared the Gospel scheme of salvation, revealed from heaven, and surrounded by a cloud of witnesses, to be but a cunningly-devised fable;—with demoniacal joy they have taken away the last solace of unhappy man, when sunk under a load of sublunary afflictions, by depriving him of heaven-born hope; for in direct opposition to the strong testimony both of reason and revelation, they have asserted, that, "Death is an eternal sleep."

> "The glorious instinct of a deathless soul,
> Confusedly conscious of her dignity,
> Suggested truths they could not understand."

But such self-important men would not confess the truth of this obvious sentiment, "Professing themselves wise they became fools," and pretending to extend their researches beyond the limited scope of human perception, they have sacrificed at the shrine of folly, the noble powers of mind they once possessed, and exhibited the most melancholy of all ruins, those of a noble mind;—"Its scattered fragments lay, as light in chaos glimmering through the gloom."

For practical proof of these assertions we have only to turn to some of the systems of philosophy that have agitated the learned world, in the various forms they have assumed, from the pure simplicity of patriarchal views, to the open skepticism, and unblushing infidelity of the present day. One school sprang up on the ruins of another; since the over-weening pride of the teachers would not allow them to follow a beaten track, they must explore a way for themselves, continually diverging from that of truth. The pure systems of the earliest teachers were corrupted, not by men of clearer views, but by those whose intellectual vision was clouded by phantoms of their own creation. Truth became obscured, and was finally lost in the mysticism of the latter schools. The pure morality of Socrates degenerated into the licentiousness attendant on the doctrines of Epicurus; and the noble views of the academy were lost in the heterogeneous compound that formed the eclectic system:—and in still more modern times men have been found, who, under the captivating name of philosophy, have advocated views of such gross licentiousness that their names will be held in everlasting execration by every admirer of truth and order.

Nor was the fair form of Christianity suffered to extend its benign influence over the nations, without having its beauty defaced by the doctrines introduced by feeble mortals, who were actuated not so much by a desire to advance the cause of truth, as by that of hearing the 'sound of human praise,' the music of a name. Scarcely had its divine Founder established it in this lower world in all its native loveliness, when a host of men appeared, offering their feeble services to improve and perfect its doctrines and government. Pride urged them on, to incorporate with those truths which emanated from on high, the metaphysical conceptions and subtle deductions, existing only in their own fanciful imaginations; but which served to exalt in popular estimation the persons who taught them, while at the same time they tended to mar the beautiful form of the Church, and inflict a most deadly wound on the cause of truth.

Nor was this spirit confined to the early ages; it still operates in the bosom of the Church, and is followed by the most baneful effects. Men, under the influence of spiritual pride, with learning barely sufficient to carry their designs into execution, will arrange and emendate the doctrines of the Gospel in a manner to suit themselves;—despising the authority of the writings of saints and martyrs of the primitive ages, together with the obvious meaning of Scripture, they will intermeddle with things sacred and holy, and in their vain attempts to improve and adorn, they demolish the fair form of the temple of truth.

Others there are of a less daring disposition, who have not the courage, nor even the wish, to overthrow the established order of things, who yet contrive to cherish a spirit of pride, by making the Church a theatre for the display of their extraordinary gifts and superior attainments, thus desecrating the institutions of the Most High for the advancement of their own mercenary interests.

To such men the effects are most pernicious; under the blinding influence of self-love, they are nourishing within a spirit in direct opposition to the precepts of the Gospel, and while they appear to shine as "bright and burning lights," their eyes dimmed by the brilliancy, may not behold their own personal danger. They may have the best intentions;—their object may be to inculcate truth in all its purity, and yet by not attending to the deceitful workings of their own hearts, they may be rapidly advancing toward the gates of destruction, and they will eventually find, that what they regarded as their best gift was their ruin. It then behoves every one strictly to examine himself, lest he be under a strong delusion; for he may think that he is acting for the glory of God, and the good of man, and yet *intellectual pride* may be the secret spring that regulates all his movements.

J. A.

For the Churchman.

"COLERIDGE PHILOSOPHY"—*Again.*

Mr. Editor,—If your correspondent Z. has led me from my resolution of silence, I would have him believe that it is less due to the courtesy of his communication, or I may add, the solidity of his argument, than to a wish on my part to show a distant correspondent, that a patient hearing and a respectful answer are the established forms of kindness with which we here receive a stranger: though I flatter myself, had he seen my last communication, some portion of that censure would have been spared which I am now called upon to answer.

To his insinuations of ignorance, I have, of course, nothing to reply; but to his oft-repeated charge of inconsistency, I now stand ready to answer. This charge is grounded, first, on my condemnation of the philosophy of Coleridge, while I so unhesitatingly admire his talents and admit his sincerity: while three notes of admiration (!!!) appended to the statement are made to express, as if words were insufficient, the writer's utter wonder at admissions so glaringly inconsistent. And yet after all, Mr. Editor, what does it amount to, but that most common of all phenomena, men's hearts and judgments not holding equal pace in their opinions: a distinction which I am so far from being driven to abandon in the case of Coleridge, that I am now forced to extend it to the case of at least one of his defenders.

The next glaring proof of my inconsistency, is, that I charge upon this philosophy, the incongruous errors of "quietism," and "fanaticism." "This," says your correspondent Z., "I do not comprehend." And yet, is it not strange, that one evidently familiar with mental philosophy, should not comprehend a union which lies so close in the very nature of the mind, or admit a fact to which all history bears testimony. Quietism is evidently fanaticism in the bud. In individuals it may show forth as the fair and barren flower, but in societies and sects it always meets with some germinating causes which lead it to bring forth fruit in action, and that fruit is fanaticism—for their union look at facts. The devotee of India is a quietist, when he sits for days or weeks with his eyes fixed on the ground or the revolving sun; he is a fanatic, when, maddened by such folly, he casts himself under the wheels of Juggernaut. The latter Platonists were quietists when they taught and practised the power of contemplation to raise men to a participation with the Deity; they became fanatics when they went one step further, and taught and practised what naturally followed from that participation—theurgical powers over spirits and the elements of nature. In later times the Puritans were quietists, so long as they confined themselves to speculation on the blessings promised to the saints; they became fanatics when they put on the sword, and prepared to establish their "fifth monarchy." The Quakers, whom all admit now to be quietists, once were the wildest of fanatics, and that without any change of principle. An inward light, both in them and others, is the seed of both; and whether it bring forth quietism or fanaticism,—whether it *sadden* men or *madden* them,—depends upon internal irritability of temperament, as acted upon by the external excitement of circumstances.

How closely united, too, these principles are in times of political revolution, our own day has often witnessed. Thus during the height of the reign of terror in France, metaphysical reveries were the only order of the day. Men reasoned but on abstract eternal truths, and the more their minds were sublimated in thought, the more ready they became for every desperate deed. A transcendental philosophy, which despised all questions of expediency, was to them the starting point in the career of blood; and in the name, and under the authority of "reason," they threw off the shackles of the "understanding." Now this analogy is one equally just and alarming—it has taught the world in politics, and it may hereafter teach it in religion, that the habitual dwelling on the abstract generalities of truth is not the way to fit men for the performance of practical duty; and that a well-disciplined "understanding" (however that faculty may be by this philosophy underrated) is a safer guide to fallible man than the perceptions of "the necessary and the absolute," through the powers of "a free reason."

To the next charge brought against me, I beg leave to enter a demurrer. Your correspondent Z. concludes that if I condemn the philosophy of Coleridge, I must of consequence maintain that of Locke. Now without entering into the question whether such defence were difficult or not, I merely plead that I am not on the horns of that dilemma. My position is, "In spiritual instruction, no human philosophy." Between Locke and Coleridge I am not called on to decide. Whether the mind find its seeds of knowledge within, as Kant, and Coleridge, and Plato, and Cudworth, and many other great and good men have taught, or whether they come to us primarily from without, through the medium of the senses, as Locke, and Newton, and Aristotle, and full as many other great and wise men have maintained, is to me as a Christian, a matter of supreme indifference, for it alters not one jot or tittle the amount of spiritual knowledge I possess, nor clears from my path one single stumbling-block in the road of duty.

But between the teaching of Coleridge and Locke here lies the practical difference. The religious instruction of Locke I can receive and understand apart from his metaphysics: whereas Coleridge has, if I may thus speak, so married his philosophy to religion, that they can no longer be separated, and he that takes the one must receive also the other "for better for worse." As a French savant once said to me of the economist Say,—If you wish his acquaintance, "il faut avaler son livre," ("you must swallow his book.")

But again, it is charged upon me in no measured terms, that I condemn the man and not his philosophy, while the latter, as your correspondent justly observes, "stands on its own foundation, and is to be received because itself is true, or condemned because itself is false." But I would pray him to show me any standard by which the truth or falseness of such spiritual philosophy is to be tried, better than its influence on the minds and characters of those who receive it. Were it a matter of quantity, it might be measured; or of numbers, calculated; or of fact, ascertained by evidence or tested by experiment; and thus the question for ever set at rest. But where, I may ask, is the standard of metaphysical truth? We cannot apply Scripture, for that teaches no metaphysics; and as to the powers of reason, does not our very discussion prove that men have reasoned for above 2000 years on these subjects without even settling first principles?

"Behold," said a Parisian philosopher of this stamp to the learned Casaubon, as he showed him the halls of the Sorbonne, "behold the walls which for 500 years have been the seat of learned disputation." "Eh bien," demanded the acute Genevan, "et qu'a t'on donc prouvé?" ("Well, and what have they arrived at?")

But let us make a trial, and as a most unexceptionable passage for the purpose, let us take that which Z. partially quotes from Coleridge, and which "must needs," says he, "be fundamental, as being a principle in which is grounded his logic, physics, and metaphysics," and upon the perusal of this I will put it to the acutest of your readers, not whether they understand it, for that, to the uninitiated, would be too hard a question; but if they can point out to me by what process, either of reason or Scripture, its truth may be tried; and to give every advantage to the reader, it is printed with all the distinctive emphasis of the original. (See *Friend*, Vol. I. p. 155. *Aids to Reflection*, p. 287.)

"There is, strictly speaking, no proper opposition but between the two polar forces of one and the same power. Every power in nature and in spirit, *must evolve an opposite, as the sole means and condition of its manifestation:* and all opposition is a tendency to reunion. This is the universal law of polarity or essential dualism, first promulgated by Heraclitus; 2000 years afterward republished and made the foundation both of logic, of physics and of metaphysics, by Giordano Bruno." Now by what standard shall we try this?

The last charge against me is, that "M. is as wide from facts concerning the *first-fruits* of this philosophy in England, as concerning its origin." I will not quarrel with the assertion of Z. that both the poetry of Wordsworth and the prose of Coleridge derive much, both of their power and beauty, from their contemplative philosophy; but I deny that such power arises from the *peculiarities* of their philosophy;—nay more, that when such do appear, they only mystify the reader, and hurt the influence of those sweet or holy musings which come home to every bosom, and to few more than mine. But what he states as "the political first-fruits" of this philosophy, I may be permitted to doubt. I cannot rank among them, as Z. does, "the destruction of the French continental system," inasmuch as it would imply a degree of ingratitude not common to an English ministry to leave unrewarded, in silence, poverty and neglect, the author of so great a triumph over their enemies.

But again, it seems I am wrong as to its origin—it comes not from Kant, but from "Heraclitus and Bruno." Were this the charge of an enemy, I would challenge its truth for the honor of Coleridge; but being upon a friend's showing, and still more, Coleridge's own acknowledgment, I am bound to take it for granted. Who then was Heraclitus, and what do we know of his philosophy? "This was Heraclitus," says Coleridge, (*Aids to Reflection*, p. 388,) "whose book is nearly 600 years older than the gospel of St. John," (let the reader mark the implied comparison,) "and who was proverbially called 'the dark,' (ο σκοτεινος.) But it was a darkness which Socrates would not condemn, and which would probably appear to enlightened Christians the darkness of prophecy, had the work which he hid in the temple been preserved to us." Now, Mr. Editor, I would ask, Is this the language of a sober Christian speaking of a heathen teacher? Yet thus he always mingles names sacred and profane, as for instance, (*Aids*, &c. p. 396,) "The word Ιδεα, in its original sense, as used by Pindar, Aristophanes, and in the gospel of St. Matthew, represented," &c. Aristophanes and St. Matthew, forsooth! the ribald comic poet and the holy evangelist—Par nobile. But of Heraclitus what say our original authorities? From Aristotle, Cicero, Stobæus, and Diogenes Laertius, the references to whom will be found in Brucker, Enfield, Tenneman, &c., we learn as follows:—That he taught, 1. That the material element of fire was the foundation and source of all things, (Δημιυργος,) their maker and contriver; and by the term God was only meant the innate force of that all-pervading element. 2. That inasmuch as all things were in a continual flux, (ροη,) the senses could perceive only the variable, whereas the soul, by abstraction, recognises the universal and the true. 3. That the origin of all changes (which is the principle alluded to by Coleridge as above) arises from the action of two principles,—*discord* (ερις) and *concord*, (ομολογια,) uniting under the fixed laws of fate. Such was the philosophy of Heraclitus.

Who, again, was Bruno—the refounder and second father of this boasted system? "Bruno (Jordano)" thus commences his biography in the Encyclopedia Brittannica, "was an atheistical writer, born at Nola," &c. "This book," says Addison, (Spectator, No. 389,) alluding to the "Spaceia della Bestia" of this author, "was written by one Jordanus Brunus, a professed atheist, with a design to depreciate religion."—"It has no pretence to reason or argument, and but a very small share of wit; but recommends itself wholly by its impiety to those weak men who would distinguish themselves by the singularity of their opinions." A note adds, "In it he treats all kinds of miracles as fables, and maintains that the heathen theology is not by far so unintelligible, absurd and monstrous, as the Jewish and Christian theology." Such were Bruno's opinions; pantheistic, however, rather than atheistic. His intellectual character, as given from Brucker, so strikingly resembles that of Coleridge, (which I note not in prejudice,) that it merits extracting. "Singular and paradoxical, a luxuriant imagination supplied him with wonderful conceptions, intelligible only to a few. But he did not possess that cool and solid judgment, and that habit of patient attention, which are necessary to a thorough investigation of subjects. His ideas were, for the most part, wild and fantastic, though some of his original conceptions are luminous and satisfactory; but these sparks of truth lie buried in a confused mass of extravagant and trifling dogmas, expressed in a metaphorical and intricate style, and immethodically arranged." Such, then, are the chosen pillars on which this Christian philosophy is henceforth to rest. Might I not here exclaim, "Lo, these are your gods, O Israel!" and might I not say, for you, Mr. Editor, and every judicious admirer of Coleridge, "Save me from my friends." But I say neither; for neither triumph nor condemnation is my object; but I would rather beseech you in love, as those to whom, though Coleridge is dear, yet "Christ is precious;" not to expose our common faith to such wounds as it may receive by such unholy alliances. And whence the need of any? Is the Gospel so obscure, that we must call in the aid of a blind heathen, or still blinder infidel to enable us to interpret it? or even, I would add, that of a pure-hearted, mystical, fantastic believer, like Coleridge; who dreams, that in the works of such men as Heraclitus and Bruno, he has lighted upon the fundamental principles of all human knowledge? But we must save Coleridge from himself. The distinction between "the absolute" and "the relative," "the reason" and "the understanding," which he thinks he borrowed from the old heathen, came not from him or any other writer, but from the workings of his own deeply reflective mind. It is, and has been, a principle common to all lofty thinkers, from the days of Plato until now, who have ever recognised in their knowledge, something that is not mutable; and, as to the infidel Bruno, whose name and opinions Coleridge should alike discard, though he does borrow from him all his idle jargon of "Natura Naturans," and "Natura Naturata," (*Friend*, Vol. III. p. 166, *et passim*,) still, what is pantheism in the one is but cloudy transcendentalism in the other; though in both, as it seems to me, vain, idle and dangerous speculations for the Christian. But there is a closing paragraph in the communication of Z. which demands notice. It is a slur, wisely hidden from the majority of your readers, in a foreign tongue, since the insinuation it implies is as discourteous in its meaning, as it is unmerited in its application. It warns me not to address myself to those, "who condemn because they do not understand." My reply to it is, that in the discussion of knowledge, brought before the Christian for his spiritual improvement, I know no such ignorant auditors—certainly not among the readers of the Churchman—so that, instead of bringing the cause now to be heard, as he suggests, before the *initiated* alone, my very object is to make the appeal to the common sense of the plain scriptural Christian, and ask him, which I now do with double advantage, whether a philosophy, not only which admits such allies, but which requires such caution as, to the ears to which it is to be addressed, is one that is to be either unqualifiedly praised, or unhesitatingly received, and that with congratulating arms, among us.

But this is not the tone with which I would willingly conclude a protracted discussion, into which I have been unintentionally drawn. United in heart, let not human opinions divide us. Between you and me, Mr. Editor, I fear not, but let not "one Christian say, I am of Paul, and another, I of Apollos;" for who is Coleridge, or Kant, or Locke, that their names should creep into the discussions of the sanctuary. Let them remain in the schools which brought them forth; and let the only names heard among us as spiritual teachers of high authority, be those of Christ and His Apostles—they alone can teach sinful man all that he need know, or can know, of that spiritual nature which is "fearfully and wonderfully made."

With Coleridge I end as I began. Few more truly admire him, none give him credit for greater sincerity, or feel more moved by his lofty and heart-stirring thoughts; but I cannot admit him as a safe guide to spiritual truth, were it for no other reason than the manifest danger attending that close union which he maintains between revealed truth, and such dubious speculations of human reason as look for authority, if not to Kant and Schelling, at least to such names as those of Heraclitus and Bruno.

M.

GENERAL THEOLOGICAL SEMINARY.

The conclusion of the following communication will show that it was written before the publication of our last number. It was duly received, but mislaid. The suggestions are still timely, and merit serious attention.

For the Churchman.

Mr. Editor,—Allow me a small part of your columns to solicit the attention of your readers to a subject that has been lately urged upon the members of our Church, by one whose learning and talents are ably maintaining her doctrines and the religion which she promotes. The sermon which has been preached before the congregations of our Church in this city, by Dr. McVickar, under the appointment of our Bishop, in behalf of the Theological Seminary established by the Church, contains an appeal to Episcopalians which cannot be resisted if we sincerely regard the true interests of our apostolic order. Powerful, however, as his argument undeniably was upon the policy of upholding and strengthening this Institution, by promoting sound learning which advances religion and rejects the deceptive substitute of gloomy fanaticism, and conclusive as was his overthrow of the false and narrow reasoning against liberal aid toward the Seminary, because a few legacies are to be paid to it upon some future day, perhaps far distant, yet I fear that the Episcopalians here have not contributed an amount equal to their numbers and wealth. The Seminary has been suffering from limited means, and in order to carry out its objects, it has been necessary to encroach upon the small principal which it now possesses. This is a startling fact, and our fears ought not to be put at rest by the suggestion, that contingent resources are provided which may be hereafter realized. Such a reply to a call for aid is not only cold and ungenerous, but utterly subversive of the Institution, for if she is obliged to anticipate her means, new supplies must come in or bankruptcy must be her fate. In this city, collections to a small amount have been made in the churches, and these remarks are intended to awaken the spirit of liberality in other parts of the State or of the Union, if a like appeal should be made. The Church ought to feel proud of her Seminary, for talents, learning, and piety of the first order, are devoted to her honor and the glory of religion. Other denominations have founded seats of learning which have been firmly established and constantly growing in strength, by the munificence of those who adhere to their different tenets; while the Episcopal Church, the true Church, is indifferent about a firm and lasting foundation for her Institution, upon the poor excuse, that a few zealous friends have contributed some future aid, which relieves the great body of members from the duty of bestowing some portion of their means to uphold it. These few remarks are made in the hope of drawing attention to the subject, and I shall only add a wish that to the Annual Report of the Trustees of the Seminary, the address of Dr. McVickar may be annexed, that the views of a sound and enlightened Churchman may be disseminated, to arrest attention and produce conviction.

A Layman.

For the Churchman.

SUNDAY SCHOOL TEACHERS.

Mr. Editor,—It was with no pleasing feelings that I observed the remarks of your correspondent Q. P. with regard to Sunday Schools. I am not myself a Sunday School teacher at present, but I have been, and expect to be again; and to me, therefore, as to all who are engaged in the holy duty of endeavoring to train up the young in the way they should go, such observations must necessarily be unacceptable and painful, as conveying sentiments ungenerous, unchristian and unjust.

I hope, and indeed cannot but believe, that such was not the intention of the writer; but in laying down the principle that the honor paid to Sunday School teachers generally, is rendered where it is not due, and by bringing in support of his argument one isolated example, he certainly detracts from the purity of the motives which actuate very many who are thus piously employed. Some there are, no doubt, whose motives for engaging in this work, are not those by which they should and ought to be influenced; but these are but very few in proportion to those who disinterestedly and devoutly devote their time and talents to the service of *Him* from whom they derive both, in extending His knowledge and fear to the ignorant and unbelieving.

As to the "fulsome praises" of which he speaks, as bestowed on Sunday School teachers, I, for my part, am entirely ignorant of them, and think that, for the most part, they receive but little honor from men for their humble labors. An approving conscience, and a certainty of a reward, if not in this world, at least in the next, are generally the only motives which actuate them in the course they are pursuing. I think, moreover, that your correspondent undervalues the amount of good effected by them. If their labors are but a "mere pittance," yet, like the widow's mite, they may perchance outweigh the services of those who are more liberal in their professions; and like the grain of mustard-seed, although small in themselves, be productive of many and abundant fruits. The good effects produced upon the moral state of nations, as well as of individuals, by Sunday Schools, has been clearly evident for too long a time, for any doubt to be entertained of their usefulness, and the prosperity and happy results which have ever attended them, shows that the hand of an approving God rules over and directs them.

I have offered these remarks, Mr. Editor, because I thought that the remarks of your correspondent tended to detract from the motives, and underrate the services of teachers in Sunday Schools. If I am right in my supposition, I will thank you to give them an in insertion; if not, please to pass them over in silence.

X. Y.

For the Churchman.

TEACHERS' MOTIVES.

Mr. Editor,—My attention has been directed to an article inserted in your paper, in which the author treats, with rather too great a degree of severity, "those dear, self-denying creatures," the Sunday School teachers, as he ironically terms them. Opposed to controversy in any form, and more particularly so, when it has for its avowed object any of the institutions connected with religion and the Church, I fear that I shall do but little justice to the cause of which I am the humble advocate. But the feelings of more than one Sunday School teacher have been roused by the perusal of the article alluded to, and I would wish, if possible, to repel the attack which has been made thus wantonly and indiscriminately, and to refute some of the harsh, unjust and illiberal charges which have been brought against them.

After mentioning many of the epithets which some, in the goodness of their hearts, have applied to the teachers, your correspondent proceeds to say, that "Persons who think and speak thus, cannot have any adequate ideas of duty, nor of the merit due to its performance. They seem to think, that Sunday School teaching is a work of supererogation, &c."—And again, "This, perhaps, is not their reasonable conviction; but they appear so to think, and as far as words are instrumental, they tend to impress the teacher with sentiments corresponding." Truly, your correspondent pays but a poor compliment, both to the understanding and veracity of those who have spoken thus favorably of Sunday School teachers. Where exists the individual, who is in the least degree conversant with the doctrines of that Church which is truly pure and apostolic, and whose leading feature must consequently be that of unfeigned humility, who can, for a moment, harbor the idea, or inculcate the opinion, that there are any such things as works of supererogation? Who is there so blinded by self-love, as to suppose that he has done enough? What Christian, after having done all that his fallen nature, assisted by Divine grace, could be enabled to perform, but will exclaim, "I am an unprofitable servant?" Again, the article contains this sentence: "I also think that they receive by far too much credit for the *mean pittance* of duty which they do perform." Allow me to ask, if your correspondent is a teacher in the Sunday School? If so, there is no fear of his overrating the pittance of duty which he may perform: and it is well that it should be so. But is there not danger on the other hand, of his too far under-valuing and depreciating the labors of those, who—from a principle of self-denying duty alone, an ardent attachment to the cause of that Saviour who groaned for them on Calvary—that Saviour, who while he went about doing good, took little children in his arms and blessed them—engage in a work, which though apparently simple, is when discharged conscientiously, an arduous task? Yes, there are those, who are led by the "best and purest motives;" there are those, who wholly disregard personal ease, who struggling at times with ill health, hasten at the appointed hour to the Sunday School, and under a deep sense of responsibility, endeavor to impart that "knowledge which maketh wise unto salvation," to the little ones committed to their charge. Yet these are not deemed works of supererogation—far from it. If the motives which influence their conduct, are such as may meet with the approval of their God, they look not for the commendation of man. Yet it must not be denied, that the approbation of persons, eminent for piety, is very gratifying to the youthful Christian: but do their judicious praises beget arrogancy, self-sufficiency? Certainly not: on the contrary, they cause the young candidates for immortality to be more distrustful of themselves, to examine their hearts with all diligence, lest honor should be bestowed where it is not due, and to labor more earnestly, that through the aiding and sanctifying influences of the Holy Spirit, they may prove themselves worthy the vocation whereunto they are called. Yes, there are many such (is it unwarrantable presumption to suppose that the greater part are influenced by such motives?) among those against whom your correspondent has called in even the aid of supernatural agency, in order to satirise them more effectually.

Admitting that an incident similar to the one related by your correspondent did actually take place, and that too under his own observation, would it not have been more adviseable to have drawn the veil of that most beautiful of the Christian graces, charity, over conduct which may have proceeded from mere thoughtlessness, (I do not wish to be understood as speaking in extenuation of such conduct,) and to have attempted the reformation of the abuse in private, rather than to have it thus blazoned before the eye of the public, until Sunday Schools, and Sunday School teachers shall be bandied about, as a by-word, and a jest, for the cold-hearted worldling? There are schools attached to our venerated Church, in which the teachers of the separate departments, are scarcely, if ever, seen by each other: nor was I aware of the fact, that different regulations existed in any, until after having read the article, entitled "Honor to whom Honor."

It is much to be regretted, that your correspondent, in the warmth of his zeal, has allowed himself the too free use of vituperative language; and that consequently, there is danger of his injuring the cause of which he no doubt wished to promote the interest. What sensitive mind, but would shrink from the voluntary assumption of a task, which was liable to be attributed to such unworthy motives? And it must be acknowledged, that most of those who do engage in it, are such as have not yet learned to disregard the world's

> "dread laugh
> Which scarce the firm philosopher can scorn."

Not only the avowed votaries of infidelity, but even some among those who bear the name of Christians, accustom themselves to speak slightly of Sunday School instruction; and it is well known, that ridicule under the garb of wit, has been more detrimental to Christianity, than all the arguments advanced by the most gigantic minds that have ever advocated the cause of infidelity. Is it not then to be lamented, that a Churchman, one who should have been jealous of the Church's honor, not only as regards her doctrines, and her government, but also her institutions, should thus unthinkingly have furnished weapons, and directed the shafts of her adversaries?

In conclusion your correspondent adds, that you "shall hear from him again, provided he does not get tired, or change his mind." In the spirit of candor I would humbly suggest, that when his communications again adorn the columns of such a paper as the *Churchman*, that they may be divested of their levity, and if faults are to be pointed out, let it at least be done in that spirit of true gentleness, which should pre-eminently adorn the Christian character.

A Sunday School Teacher.

For the Churchman.

LAYING OF THE CORNER-STONE OF TRINITY CHURCH, AT PRINCETON.

July 4th, 1833.

The ceremony of commencing the erection of an Episcopal Church, in the borough of Princeton, by a solemn invocation of the Divine blessing upon the work, was performed with suitable solemnity by the Right Rev. Bishop Doane, who also delivered an address on the occasion, in which the high and important claims of the Church to the character of keeper of religious truth, and defender of the best hopes of man, were exhibited with candid, mild and manly vigor.

In the bright and serene atmosphere which on that day succeeded the dark storm of the one preceding, there was a beautiful emblem, as we trust, presented of the prospect which the work, thus commenced, will afford in all the future history of this Church. It has thus far been met with a kind and generous spirit; all bidding welcome to the accession of evangelical truth, though not all agreed on the subject of primitive order. They who differ from us have wisely judged, that the most Christian-like spirit is the one they have exercised—and they will certainly find, that in Churchmen, they have friends who can equally appreciate candor, and respect consistency. The procession, which formed at the house of Captain Stockton, was composed of the President and Faculty of the College, with the Students, and the clergy from several adjacent parishes, among whom we observed the Rev. Mr. Croes, of New-Brunswick; the Rev. Mr. Ward, of Spotswood; the Rev. Mr. Henderson, of Newark; and from the city of New-York, the Rev. Mr. Mortimer, of the Moravian Church, and the Rev. L. P. Bayard.

A large number of the inhabitants of Princeton, and some quite distant villages were seen, on this occasion, evincing a deep interest in the ceremony, which was also attended by a military corps, whose appropriate music contributed in no small degree to the impressive solemnity of the scene, the band striking up Pleyel's Hymn, as the procession moved to the foundation, and Old Hundred, on its return.

This interesting assemblage will be long remembered by the writer of this, as one fraught with high promise to the cause of pure and undefiled religion, to the Church, to the interests of literature, to the substantial advantage—present and eternal—of generations yet to come.

THE CHURCHMAN.

SATURDAY, JULY 13, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

Visitation of the Diocese of New-Jersey.—Bishop Doane proposes, by Divine permission, to complete what remains of the *second* visitation of his Diocese, in the following order:—14, (Sunday,) Christ Church, Newton; 15, St. John's Church, Johnsonburgh; 16, St. Luke's Church, Hope; 17, St. James' Church, Knowlton; 18, Belvidere; 19, Harmony; 21, (Sunday,) St. Thomas' Church, Alexandria; 25, St. John's Church, Chew's Landing; 26, St. Thomas' Church, Glassborough; 27, St. Stephen's Church, Mullica Hill; 28, (Sunday,) Trinity Church, Swedesborough, and St. Peter's Church, Berkeley.

To Correspondents.—'F. A. J.' has been received, and laid before those with whom, and not with the Editor, the matter lies. Thanks for his courtesy.

Our Tract Society, at the last monthly meeting, completed an arrangement which has been some time in contemplation, and will, we trust, add materially to its usefulness, by increasing the demand for its tracts. They are now offered on sale *to subscribers and auxiliaries* at FIFTEEN PAGES FOR ONE CENT, instead of twelve, as heretofore. To other persons, the old rate, of ten pages for a cent, will be continued. In both cases, the cover of a tract is always counted as *two* pages.

The Society has eight additional tracts (four new ones, and four new editions of old tracts for some years out of print) in press, nearly ready for distribution. Four others were adopted at the last meeting, and are in process of publication. Of the eight new tracts, two are original, written expressly for the Society.

The Sunday School Union, it will be perceived, occupies a portion of our first page. A similar portion, of greater or less extent, will be every week devoted to its use. For that portion the Editor and Agent of the Union is responsible. We congratulate our fellow Churchmen on the steps taken by the Union, in securing the *entire services* of the Rev. Francis H. Cuming, as its Editor and Agent. Under his undivided care, its concerns will no doubt meet with a prompt attention and energetic furtherance, which must greatly increase their magnitude and efficiency. All correspondence on the subject of Sunday Schools, or Sunday School books, should be addressed to

Rev. F. H. Cuming,
Prot. Episc. S. S. Union,
46 Lumber-street, New-York.

Sunday School Teachers have, indeed, received rather hard measure at the hands of our correspondent "Q. P," and we were not unobservant of the fact when we admitted his communication, stripped of some of its severity, into our columns. The reasons for so doing, were, partly, that we knew his remarks to be not altogether without ground, but principally, that they might elicit from others the expression of opinion, which, in fact, they have called forth. The subject, however, is not one to be discussed with profit at any length; and while either of our conflicting friends shall be at all times welcome to the free use of our columns, for suggestions tending to *increase the number*, or *improve the character* and *qualifications* of those engaged in the humble but most useful business of Sunday School instruction, we cannot allow any further canvassing of their *motives*.

The Presbyterian offers the following *Conjecture*.—"The author of the Natural History of *Enthusiasm*, and Saturday Evening, has written a work entitled *Fanaticism*. Is it a wild conjecture that this 'great unknown' is the author of the 'Essays on *Superstition*,' which appeared in the twenty-ninth volume of the London Christian Observer, and have since been published in a separate form? The three subjects are kindred. The style is not dissimilar. The marks of a *medical* education in 'Saturday Evening' are not to be mistaken. In all these works the current of thought is deep, troubled, and powerful. The author of the Essays on Superstition, it is well known, is *W. Newnham, Esq.*, a gentleman of the medical profession."

In our judgment, there is a *great* dissimilarity of style between the writings of Mr. Newnham and those of the anonymous leader of public opinion, and a still greater *disparity of talent*. Mr. N. is a clever and sometimes shrewd essayist, but says very little that is new or bold. Every one knows that originality, both of matter and manner, strongly characterizes every thing claimed by the author of the History of Enthusiasm. The fact that kindred subjects have been treated by that author and Mr. N. is of less weight in proof of their identity, than the objection which arises from the improbability that on two of three occasions so entirely similar, any man would choose to be anonymous, while on the second of the three he avowed his name. We cannot place any reliance on the supposed 'marks of medical education' in the works of the anonymous writer: they are rather indications of discursive, though thorough studies, than traces of any professional habits. The "unknown," justly characterized as "great," is yet to seek.

LITERARY.

The Mother at Home; or the Principles of Maternal Duty familiarly Illustrated. By J. S. C. Abbott, *Pastor of the Calvinist Church, Worcester.* 12mo. Leavitt, New-York.

Among the brightest gleams of hope discernible in the aspect of the times, is that afforded by the very general attention given to the subject of early, and more particularly domestic education. While such writers for parents as Mr. Abbott, and for children as Mr. Gallaudet, continue to devote their uncommon abilities to the service of their generation, we have every reason to look for the increase of national prosperity and individual improvement. The generation to come *must* be the better for such efforts in its behalf; however counteracted by sinful tendencies and worldly influence, they *must* result in a measure, more or less abundant, of advancement in Christian principle and holiness.

Except the first clause of the title, which savors a little of affectation, we find nothing in Mr. Abbott's work which we cannot heartily commend, while there is much that we most unfeignedly admire. It deserves to be put in the hand of every mother: would that its earnest appeals and convincing reasoning might find their way to the heart and understanding of all who wield a mother's influence and lie under a mother's responsibility! That *responsibility* is the author's first theme. The *authority* with which it is connected, is next exhibited in a light very different from that in which the half-infidel theories of some too popular writers on education have placed it. *Obedience*, entire and prompt, *for* God's *sake*, is the true fulcrum of parental power; and the parent who from indolence, timidity, false love, or mistaken notions of duty, neglects to secure it, throws away his own peace and hope of comfort in his child, abuses the trust committed to him by his Creator, and so far as in him lies prepares his child for rebellion against God here, and the society of rebel spirits through eternity. Much, very much, of the task of securing such obedience, falls to the mother. With the first dawnings of reason, and the earliest impulses of will, she can mould the spirit to subjection, and instil meek confidence in parental care and law. The prominence given to this point we regard as one of the best features of Mr. Abbott's book. Till equal prominence be given it in general practice, we cannot hope to see the results of education in the melioration of heart and life in any considerable degree.

The Mother's Difficulties, Faults, and Errors; Religious Instruction, its kind and value; and the Results to be expected from the faithful discharge of a mother's duties, are the topics of as many chapters, treated with an earnestness, simplicity, and kindliness of tone, which must carry along with the author the entire sympathy and confidence of those for whom he writes.

A Memoir of Wilberforce Richmond, the second son of the Rev. Legh Richmond. Prepared for Sunday Schools. 18mo. pp. 126. George, Latimer & Co. Philadelphia.

This is an extract, with slight alterations, from the 'Domestic Portraiture' of Mr. Richmond's family, of which we had occasion to speak favorably a few weeks ago. It is well fitted for usefulness in Sunday Schools, and will, we have no doubt, find an extensive circulation.

The Protestant Episcopal Pulpit for *July* is out. An excellent discourse by Dr. Wyatt, on the Duty of caring for the Promulgation of the Gospel, affords a reasonable and we hope effective admonition to the readers of the work. The subject cannot be too often presented, or in too many forms. Dr. Wyatt has done it justice, in a survey of the *extent*, and a recapitulation, brief but impressive, of the *bearings* of the duty incumbent upon all who 'are of Christ,' to *care for the things of* Christ.

Calendar.

July 14.—6th Sunday after Trinity.
—— 21.—7th Sunday after Trinity.
—— 25.—St. James.
—— 28.—8th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

Confirmations—By *Bishop Onderdonk*, of *New-York.* On Wednesday morning, July 10, in Trinity Church, New Rochelle, Westchester county, 5 persons.

In the afternoon of the same day, in St. Paul's Church, Eastchester, 9 persons.

The Right Rev. Bishop Brownell has, in the course of his recent visitation, administered the holy rite of Confirmation in the following parishes, viz. In Northfield, to 4 persons—Milford, 7—Bridgeport, 10—Norwalk, 9—Danbury, 4—Ridgefield, 7—Stamford, 15—New-Haven, 23.—*Ibid.*

Clerical Changes.—The Rev. Richard F. Cadle has resigned the charge of the Green Bay Mission, on account of ill health, and the Rev. Anson B. Hard, of Sheldon, Vermont, has been appointed by the Executive Committee to succeed him. From long personal acquaintance with Mr. Hard, we believe him to be eminently qualified for that station.—*Episc. Watchman.*

The Rev. Abraham Bronson has resigned the rectorship of Zion Church, Manchester, Vermont. Mr. Bronson has ministered there for more than thirty years, and for about one half of that period, was the only Episcopal clergyman in the state of Vermont. He is now making the attempt to establish a "Manual Labor School."—*Ibid.*

Bishop Doane's Visitation.—On Sunday last, (the fourth after Trinity,) the Bishop of New-Jersey visited the associate parishes of Christ Church, Shrewsbury, and Christ Church, Middletown; preaching in the former and confirming *sixteen* persons in the morning, in the latter in the afternoon; and again at Shrewsbury, in the school-house at Red Bank a third service; and in the evening, in Christ Church. At Red Bank, a chapel is soon to be erected,—a new and lively evidence of the assiduity and acceptance with which the Rector, the Rev. Mr. Finch, discharges his abundant labors.

On Monday, in St. Peter's Church, Freehold, the Bishop preached in the morning, and confirmed *five* persons.

On Monday evening, the Bishop preached in St. Peter's Church, Spotswood, and on Tuesday morning preached again, and confirmed *nine* persons.

In the afternoon, he visited, and assisted by the Rev. Mr. Ward, for the first time, performed the Episcopal Service, and preached at South Amboy. A school-house, erected by the Rail Road Company, is to be occupied on Sunday as a place of public worship. The Rev. Mr. Ward, the Rector of St. Peter's Church, Spotswood, has entered with characteristic zeal into this field of labor, making appointments to preach and organizing a Sunday School.

Episcopal School of North Carolina.—A meeting of the Committee to whom is confided the management of this School, took place last week. The following members were present, viz. Rev. George W. Freeman, Rev. Wm. M. Green, Rev. Joseph H. Saunders, and Messrs. Cameron, Ruffin, Badger, Devereux, Spruill, E. L. Winslow and Dr. Frederick J. Hill.

Bishop Ives was appointed Chairman of the Committee, *ex officio*; Rev. Geo. W. Freeman, Secretary, and I. Wetmore, Treasurer.

The Bishop was authorized to appoint Agents to collect funds. A committee was also appointed to ascertain what suitable buildings can be procured for the immediate use of the School; and to select some site for its permanent location. Another committee was empowered to prepare a System of Instruction for the Seminary.—The several committees are to report at a general meeting, to be called at the discretion of the chairman.

We understand that about $5,000 have already been subscribed in aid of the School.—*Ral. Register.*

PAROCHIAL EFFORTS.

St. Andrew's Church, New-Berlin.—The new bell recently purchased for the use of the Episcopal Church in our village, excites general admiration. We think it decidedly the sweetest-toned bell we ever heard. Its weight is about 1030 lbs. exclusive of the appendages.

New-Berlin Herald.

FOREIGN.

Newfoundland.—The sense entertained by Churchmen in the British Provinces, of the benefits conferred on them by the venerable Society for the Propagation of the Gospel in Foreign Parts, is pleasingly manifested by their efforts, even more than proportioned to their means, in its behalf. From a late number of the Newfoundland Times, we learn that in the two small parishes of St. Paul's, Harbor-Grace, and St. James's, Carbonear, 19*l.* were collected after a sermon by the Rev. C. J. Shreve; although the former is yet destitute of a church, its own having been destroyed by fire last summer. A Mr. Solomon Beadon, of Twillingate, also, has left 20*l.* sterling to the Society, with an additional contingent legacy of 200*l.*

A District Committee of the Society for Propagating the Gospel in Foreign Parts, has been formed at Greenspond: George Frampton, Esq., First Vice-President; (the Bishop of Nova Scotia, *ex officio*, being President;) Dr. John Winter, Treasurer; Rev. N. A. Coster, Secretary.

Barbadoes.—On Monday, May 27th, the Bishop consecrated the Chapel of St. Bartholomew, in the Parish of Christ Church. The former Chapel was destroyed when just finished, and ready for consecration, by the hurricane of 11th August, 1831. The present has been re-erected from funds contributed by Religious Societies, and individuals in England, and placed at the disposal of the Bishop and other Trustees. The Rev. Dr. Orderson preached on the occasion.

We copy the following list of the clergy of Barbadoes, from an address to Gov. Sir Lionel Smith, to which their signatures are appended, published in the Barbadian.—Rev. *E. Eliot*, B. D., Archdeacon of Barbadoes; Rev. *J. H. Gittens*, B. A., Rural Dean and Rector of St. John's; Rev. *W. Garnett*, Rector of St. Michael's, and Chaplain to the Council; Rev. *T. H. Orderson*, D. D., Rector of Christ Church; Rev. *W. L. Pinder*, M. A., Rector of St. George's; Rev. *G. F. Maynard*, Rector of St. James'; Rev. *W. P. Hinds*, Rector of St. Peter's, and Chaplain to the General Assembly; Rev. *H. Parkinson*, Rector of St. Joseph's; Rev. *J. G. Lewis*, B. A., Rector of St. Andrew's; Rev. *R. F. King*, Rector of St. Philip's; Rev. *B. T. Nurse*, B. A., Rector of St. Lucy's; Rev. *J. Packer*, Rector of St. Thomas'; Rev. *W. M. Harte*, Curate of St. Mary's, and Chaplain to the Bishop; Rev. *C. C. Cummins*, Curate and Lecturer of St. Michael's; Rev. *J. Brathwaite*, B. A., Curate of Christ Church; Rev. *J. K. Went*, B. A., Curate of St. Luke's; Rev. *J. S. Clinckett*, Curate of St. Andrew's; Rev. *J. Garnett*, B. A., Curate of St. Matthew's; Rev. *J. H. Pinder*, M. A., Principal of Codrington College, and Chaplain to the Bishop; Rev. *E. P. Smith*, B. A., Tutor in Codrington College; Rev. *T. Watts*, Chaplain to the Society's Plantations; Rev. *T. Gill*, M. A., Chaplain to the Garrison; Rev. *E. Lovell*, B. A.

DEFERRED MATTER.

Geographies in the Modern Greek and Hawaiian languages.—Messrs. Cooke & Co. of Hartford, Con., the publishers of Woodbridge's Geography, have presented the Board with a set of wood and metal cuts, to be used in an edition of *Woodbridge's Rudiments of Geography* in modern Greek, now in a course of preparation for the press at Malta. Castings have been obtained from these cuts, which will be sent to Ceylon, to be used in printing a geography in the Tamul language, of which Mr. Woodbridge's geographical works will form the basis.

Mr. Woodbridge has secured to the Board the right of procuring castings, for its missions beyond sea, from the stereotype plates of twenty-five *Outline and Skeleton Maps*, composing an Atlas he is about to publish. As projections of this kind are a desideratum at several of the missions, sets of the plates, and of the cuts introductory to them, have been procured for the missions in Ceylon, the Mediterranean, and the Sandwich Islands.

Worcester's Geography is the basis of the geography to be used in the language of the Sandwich Islands, and the publishers of this geography, some time since, allowed the Board to take castings from the cuts used in that work, which were sent to the islands.

The author of *Peter Parley's Geography* allowed the Board to take castings, a year or two since, from the cuts used in his geography, for an edition prepared in the modern Greek. The maps were obtained from Switzerland, and are a beautiful specimen of lithographic art.

Experience shows more and more decisively the importance of geography in the system of instruction adopted in missions among the heathen.—*Miss. Herald.*

A Christian Offering.—A friend has just showed us a *gold chain*, sent to him by a young lady, the avails of which are to be applied in aid of the Mission to Greece; and he has permitted us to make the following extract from the letter in which it was conveyed.

"The enclosed chain was a present from a father (now deceased) to his daughter; and so great is her attachment to it on that account, that could it be transmitted from earth to heaven with her soul, it would be cherished for ever as a token of affection. But as she trusts that the tie, of which this is but an emblem, will again be united, and as she feels the need of no other ornament but that of 'a meek and quiet spirit,' she cheerfully resigns it into the Lord's Treasury, and begs that the avails of it may be expended in Testaments for the use of the destitute in Greece.

"The great work of evangelizing a sinful world, must be done (if done at all) through the blessing of God upon human exertions. Christianity requires of her followers not only personal efforts, but *sacrifices*, and (if need be) even sufferings, for the furtherance of this beneficent object. The writer of this feels that she would be unworthy to bear the name of Christian, did she withhold (from mere selfish motives) any thing which she possesses, which might conduce to the salvation of an immortal soul."—(*Communicated.*) *Episcopal Watchman.*

Vaudois Hospital.—The first steps for establishing a hospital near San Margarita were taken in 1824. The king of Sardinia having granted permission for the appropriation of a house and land as an asylum for the aged, infirm, and sick Vaudois, and their wants having been made known among their Protestant brethren throughout Europe, 105,000 francs were at once transmitted from France, Switzerland, Denmark, Sweden, and the German states, and were expended in the necessary purchase. The endowment, amounting to nearly 500*l.* a year, arises from the rent of a farm included in the purchase, and from the much larger contributions of England, Prussia, and Holland, which have been discreetly vested in the funds of those several countries. Among the benefactions must not be forgotten one of 400 francs, presented by Alexander of Russia. The building, which is admirably situated so as to afford easy communication with the most populous villages, stands in an enclosure of about two acres, and consists of twelve rooms, the smallest of which is sixteen feet square. The wards are cheerful, clean, and well ventilated; the bedsteads are of iron; accommodation can be afforded within the hospital for fourteen patients, and eight more can be received in a dispensary at Pomaretto. About two hundred admissions occur in the course of the year; and the expense of each patient, including food, medicine, fuel, and wine, is calculated at one franc a day. The physician, who is resident, and controls the establishment, receives 500 francs per annum; the surgeon, who visits periodically, and also whenever his services may be required, has no more than 300.—*British Critic.*

Autographs.—The sale of the autographs of John Anderdon, Esq. took place at Evans' on Wednesday and the two following days. The noble and spirited letter of Luther, to Charles the Fifth, brought 29*l.*; it was purchased by Longman & Co. Some letters of the Duke of Marlborough were bought by Thorpe, for 55 guineas. An undoubted original letter of Milton to his friend Diodati, sold for 14*l.*; and several interesting letters of Dryden produced 14*l.* likewise. An autograph of Ariosto was knocked down for eight guineas. A letter, accompanied by a beautiful original architectural drawing, by Michael Angelo, was bought by Thorpe, for 19*l.* A letter of Lord Byron, originally addressed to his friend and publisher, Mr. Murray, in which the noble poet says of his infant daughter, "Ada, all but her mouth, is the picture of her mother, and I am glad of it," was very properly again secured by Mr. Murray, (out of whose possession it had most unaccountably escaped,) for 10*l.* 15*s.* The Duke of Bedford most wisely secured, for twenty-five guineas, the autograph copy of Mr. Fox's celebrated speech, on moving for a new writ for Tavistock, when the late Duke Francis died. The three days produced nearly 1,500*l.*

Boston Transcript. [*London paper.*

Pious Ingenuity.—A few years ago an Irishman who had been brought by the Spirit and grace of God to see the value of the holy Scriptures, actually copied with his own hand, in the hall of a nobleman, the whole New Testament, for his own use; which being done, the devoted servant of Christ was presented with a splendid Bible, in exchange for his own *manuscript*, which we believe is possessed by the British and Foreign Bible Society. During the persecution of the Nonconformists, in the reign of James II. one of those zealous confessors copied out the *whole Bible in short-hand*, for his own use, fearing the re-establishment of Popery and the suppression of the holy Scriptures! Mr. Harris, a London tradesman, whose sight decayed, procured the whole New Testament, except the Book of Revelations, and also the Book of Psalms, to be written with *white ink* on *black paper*, in letters an *inch long*, that he might enjoy the consolations of the Gospel of Christ.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.	*Missionary Disposable Fund.*	
July 1.	A Donation from Rev. Samuel R. Johnson,	$20 00
9.	" from Cornelius Low, Esq.,	$50 00
		$70 00

Benjamin M. Brown, *Treasurer*,
At the Butchers and Drovers' Bank,
July 10, 1833. No. 128 Bowery.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

The Treasurer acknowledges the receipt of the following sums, viz:—

Disposable Fund.	
Amount of a collection in Trinity Church, Sunday, June 9,	$97 42
A Donation from Miss M. W. Ogden, of New-Haven,	5 00
	$102 42
Also, a certificate for one share in the Prot. Episc. Press, from Silas Sprague, Esq.,	$25 00

Richard Oakley, *Treasurer*,
July 10, 1833. No. 122 Front-street.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz:

From the Rev. S. R. Johnson, Agent:—	
Collection in Christ Church, Hudson, Columbia Co.	$12 32
Added by James Mellen	2 00
" St. Luke's Church, Catskill, Greene Co.	13 35
" Trinity Church, Athens, "	4 00
" Christ Church, Greenville, "	3 00
" St. Paul's Church, Durham, "	3 00
" Trinity Church, Windham, "	10 00
From Miss C. Hine, Cairo, "	1 00
Collection in Christ Church, Poughkeepsie, Dutchess County,	13 62
Collection in St. James's Church, Hyde Park, Dutchess County, $12; added by Mrs. E. H. Pendleton, $5; Mrs. Ann Peirce, $4; Dr. Hosack, $10; Hamilton Wilkes, $5; Washington Coster, $10; J. D. Livingston, $5; E. Holbrook, $10; Cash, $9,	70 00
From members of St. James' Church, Goshen, Orange County—George D. Wickeham, $10; H. G. Wisner, $5; John Bailey, $2; J. R. Van Duzer, $3; B. Gardiner, $1; Thomas Thorne, $2; A. S. Benton, $2,	25 00
Collection in St. John's Church, Monticello, Sullivan County,	5 00
Collection in St. Matthew's Church, Bedford, Westchester County,	3 00
From members of Trinity Church, New Rochelle,	2 25
" " of St. John's Church, Yonkers, Westchester County—Augustus Van Cortlandt, $20; L. Wells, $10; William Jones, $3; A. F. Van Cortland, $5; N. Van Cortlandt, $5,	43 00
Cash,	1 46
From the Rev. S. Wheaton, a collection in Trinity Church, Newport, Rhode-Island,	31 00
From Rev. William Shelton, viz. a Collection in Fredonia, Chautauque County, $4 25; a Collection in Mayville, Chautauque County $9,	13 25
	$256 25

Edward. R. Jones, *Treasurer.*

July 10, 1833.

SUNDAY SCHOOL COLLECTION.

The Subscriber acknowledges the receipt of *seven dollars* in an anonymous note, stating that "it would have been given in church, but the plate had passed unobserved," to be added to the collection made on Sunday the 7th inst. in St. Paul's Chapel, for the benefit of the New-York Protestant Episcopal Sunday School Society.

July 10, 1833. James Swords.

GREEN BAY MISSION.

The subscriber acknowledges the receipt of an obligation of the Trustees of the New-York Protestant Episcopal Press, for *twenty-five dollars*, being a transfer from Silas Sprague, Esq., bearing an interest of six per cent. per annum, from the 30th June, 1831.

James Swords, *Treasurer*
July 10, 1833. Green Bay Mission Fund.

CHURCH OF THE EPIPHANY.

Donation from E. L. W. toward the erection of a Church, - - - - - - $200 00

John McVickar,
Chairman of Committee, &c.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 10th, from the following persons, viz:—

Rev. H. Caswall—Postmaster, Bryantown, 2—Mrs. J. L. Keen—Post-Office, Albany—Jacob R. Green—Rev. A. Jones—Thos. H. Quinan—Lilly, Wait & Co.—Venerable Archdeacon Wix, 3, *with remit*—Matthew Cobb, *with remit*—Samuel Jacobs—Postmaster, Washington City—Postmaster, Canandaigua—C. P. Mallett—Wm. Thorne Williams—George Carr Grundy, *with remit*—John W. Brown.

Received by the General Protestant Episcopal Sunday School Union.

George, Latimer & Co., 2.

Hannah More's own Place.

The following lines were composed a few years ago, on seeing a portrait of Mrs. More, in a picture shop, surrounded with those of the Duke of Wellington, Lord Byron, several actresses, and other public characters; and directly after seeing her portrait in another shop-window, placed *close to a picture of the Saviour*.

Mix'd with the heroes of the day,
The learned, noble, and the gay
I saw thy portrait shine;
The beam that glow'd upon thy face
Seem'd to reflect on *them* a grace—
And yet, methought the splendid place
Was not entirely thine.

For thou didst never claim the wreath
Impurpled with the touch of Death,
Nor garlands gay assume,
Where, amongst blossoms sweet and rare
Lurks many a secret deadly snare—
No—the bright chaplets *thou* dost wear,
Shed like a soft perfume.

Nor thine the giddy flippant way
Where syren pleasure leads the gay
To gilded haunts of sin;
To thrill with rapture at her voice,
To taste her soul-polluting joys
She never could engage thy choice,
Nor lure thy footsteps in.

And though nobility is thine,
'T is not derived from mortal line
Of ancestry and blood;
Whate'er their titles, rank, and worth,
These round thee owe their claim to earth—
But "born again" of heavenly birth,
Thou art an "heir of God!"

Beneath thy Master's sacred face
I see thee, in thy proper place,
Where joy and peace are known;
Yes, set before His beams divine,
Thine aged features doubly shine
With rays ineffably benign—
That place is *quite Thine Own!*

Youth's Magazine.

THEOLOGICAL SEMINARY.

REPORTS OF THE FACULTY AND LIBRARY COMMITTEE.

The Faculty of the Theological Seminary beg leave respectfully to present to the Trustees the following Report.

Twenty-three students have been admitted into the Seminary since the commencement of the session, in October last, viz.

Into the Junior Class.

Thos. A. Richmond, of New-York; William Hommann, of Pennsylvania; Francis Tomes, jun., of New-York; Henry Zell, of New-Jersey; Daniel V. M. Johnson, of New-York; Jacob L. Clarke, of Connecticut; Henry Waterman, of Rhode-Island; R. H. Ranney, of Connecticut; Henry F. M. Whitesides, of Pennsylvania; Wm. Watson, of Connecticut; Alexander H. Vinton, of Connecticut; Joseph L. Darrow, of New-York; Thos. H. Vail, from the former year; Francis Forbes, jun., of North-Carolina; Henry M. Davis, of Rhode-Island; John W. French, of New-York; N. T. Bent, of Massachusetts; Alfred E. Ford, of New-Jersey; William J. Kip, of New-York.

Into the Middle Class.

Edward Mead, of New-York; Nathan Watson Munroe, of Massachusetts; Samuel G. Callahan, of Pennsylvania; Edward C. Bull, of Massachusetts.

The following students have, at their own request, been dismissed from the Institution since the last report to the Trustees, viz.

James A. Bolles and Lucius M. Purdy, of the Senior Class; Samuel G. Callahan, Edward C. Bull, and George W. Cole, of the Middle Class; Francis Tomes, jun., and N. T. Bent, of the Junior Class.

Leave of absence has been granted by the Faculty to the following students, viz.

On the 6th of February last, to Jas. W. Cooke, of the Middle Class, on account of ill health; on the 28th of February last, to Thomas A. Richmond, of the Junior Class, on account of ill health; on the 27th of May last, to Alexander H. Vinton, of the Junior Class, to the end of the session; on the 19th of June instant, to Nathaniel E. Cornwall, of the Middle Class, to the end of the session.

The students at present connected with the Seminary, including those who have leave of absence, are as follows, viz.

In the Senior Class, 11.

Thomas Clark, of New-York; Daniel Cobia, A. B., of South-Carolina; John Dowdney, jun., of New-York; Abram B. Hart, of New-York; Oliver Hopson, A. M., of Connecticut; Caleb S. Ives, A. B., of Connecticut; Robert B. Van Kleeck, A. M., of New-York; Samuel T. Lord, of Pennsylvania; Isaac Smith, A. B., of Connecticut; John D. Smith, of Connecticut; Samuel Starr, A. B., of Connecticut.

In the Middle Class, 14.

Peter S. Chauncey, A. B., of New-York; Geo. F. Cooke, A. B., of Connecticut; Jas. W. Cooke, A. B., of Rhode-Island, (absent;) Nathaniel E. Cornwall, A. B., of Connecticut, (absent;) Edmund Embury, A. B., of New-York; Robert L. Goldsborough, of Maryland; Henry Lockwood, of New-York; Augustus F. Lyde, A. B., of Connecticut; Edward Mead, A. B., of New-York; John F. Messenger, of New-York; Nathan Watson Munroe, A. B., of Massachusetts; William Wallace Spear, A. B., of North-Carolina; Henry Tullidge, A. B., of New-York; Marshall Whiting, A. B., of New-York.

In the Junior Class, 17.

Jacob L. Clarke, A. B., of Connecticut; Joseph L. Darrow, of New-York; Henry M. Davis, of Rhode-Island; Francis Forbes, A. B., of North-Carolina; Alfred E. Ford, of New-Jersey; John W. French, A. B., of New-York; Wm. Hommann, of Pennsylvania; Daniel V. M. Johnson, of New-York; William J. Kip, A. B., of New-York; R. H. Ranney, of Connecticut; Thomas A. Richmond, A. B., of New-York, (absent;) Thomas H. Vail, A. B., of Connecticut; Alexander H. Vinton, of Connecticut, (absent;) Henry Waterman, of Pennsylvania; William Watson, of Connecticut; Henry F. M. Whitesides, of Pennsylvania; Henry Zell, of New-Jersey.

The course of study has not materially varied since the last report to the Trustees.

During the present year an association has been formed among the students, with the approbation of the Faculty, for the cultivation of extempore speaking.

It is an encouraging circumstance, worthy of notice, that a disposition appears to become more and more prevalent among the members of the Seminary, to avail themselves of the advantages of the full course of instruction afforded in the Institution. The present graduating class has, since its entrance into the Seminary, lost but three of its members, one of whom has relinquished the study of theology.

All which is respectfully submitted,
In behalf of the Faculty,
Benj. T. Onderdonk, *President.*
Clement C. Moore, *Secretary.*
Theolog. Sem. June 24, 1833.

The Library Committee of the General Theological Seminary respectfully report, that the additions to the Library, during the past year, have been as follows, viz.

From the late George Gallagher, Esq.

Leo's Translation of Gesenius's Lexicon, 2d vol. 4to.

From Messrs. Swords, Stanford & Co.

Beasley's Search of Truth, 8vo; Stack's Lectures on the Acts of the Apostles, 8vo; Observations by a Protestant, 8vo; Beasley's Vindication of the Orthodox Faith, 12mo; Bishop Ken's Exposition of the Church Catechism, 12mo; Maury on Eloquence, 12mo; Brittan's Apology, 2 copies, (1st and 2d ed.,) 12mo; Simeon's Sermons on the Holy Spirit, 2 copies, 12mo; Jenks's Devotions, (Simeon's ed.,) 18mo; Psalms in Metre, (the new selection,) 18mo; Village Life, 18mo; Strachan's Letter on Bishop Hobart, with several other pamphlets.

From George Griffin, Esq.

Remains of Rev. Edmund D. Griffin, 2 vols. 8vo.

From Right Rev. Bishop McIlvaine.

Lectures on the Evidences of Christianity, 1 vol. 8vo.

From Rev. Dr. Gadsden.

Life of Bishop Dehon, 1 vol. 8vo.

From Rev. Dr. Adams.

A Sermon preached before the Convention of the Diocese of South-Carolina, 1833, pamphlet.

From Rev. Dr. Anthon.

Homiliæ Theophanis, fol.; Atrium Linguæ Sanctæ H. Opitio, 4to; Clavis Talmudica, 4to; Sermons before the House of Commons, 4to; Burgess on Baptismal Regeneration, 4to; Lux in Tenebris N. Arnoldi, 4to; Mysterium Pietatis Bisterfieldii, 4to; Manuelis Calecæ contra Græcorum Errores, 4to; Opuscula Zimmermani, 4 vols. 4to; Hodgson's Instructions for the Clergy, 8vo; Thompson on Universal Grace and Atonement, 8vo; History of London Society for Promoting Christianity among the Jews, 8vo; Morus Dissertationes, 12mo; Concilii Tridentini Decreta, 12mo; Lavacrum Conscientiæ, 12mo; Claudii Æliani de Animalium Natura, 12mo; Tractatus Asceticus de Sacrificio Missæ, 12mo; Retractio Bzovii, 12mo; Whitfield's Memoirs, 12mo; Pinkerton's State of the Greek Church, 12mo; Epistolæ Dominicorum, 12mo; Kazenbergen's Instructio Practica, 18mo; Negotium Salutis, 18mo; Paradisus Animæ, 18mo; Certamen Spirituale L. Scupuli, 18mo; Biblia Sacra.

From Mr. R. Whittingham.

Moreh Derek, Von Bernard Frankel, Presburgh, 1829, 12mo; Beth Hassepher, an Introduction to the Reading of Hebrew, by R. Jehuda Leb Ben Zob. 12mo.

From the New-York Prot. Episc. Press.

Sermons, 1 vol. 8vo; Reports, 2 vols. 8vo; Pamphlets, 1 vol. 8vo; Reports, 1 vol. 12mo; Standard Works, vol. 5th, 12mo; Sumner on Matthew, 1 vol. 12mo; Sumner on Luke, 1 vol. 12mo; Parish Library, vols. 10 and 11, 12mo; Whately on St. Paul, 12mo; Griffin's Memoirs, 12mo; Weller Tracts, 2 vols. 12mo; New Selection of Psalms, 1 vol. 12mo; Devotional Sonnets, 16mo; Communicant's Companion, 32mo; Walton's Lives, (Zouch's edition,) 4to.

Total—folios, 1; quartos, 14; octavos, 14; duodecimos, 28; eighteenmos and under, 9.—Whole number of volumes presented, 66.

The present number of volumes in the Library is 3638: viz. folios, 759; quartos, 641; octavos and under, 2238.

Signed, by order of the Library Committee,
Benj. T. Onderdonk, *Chairman.*
Benj. I. Haight, *Secretary.*
New-York, June 24, 1833.

INTERPRETATION OF SCRIPTURE.

For the Churchman.

PIETY A NECESSARY QUALIFICATION FOR THE RIGHT INTERPRETATION OF THE SCRIPTURES.

A taste for any occupation can alone insure success. Such is the constitution of man that he cannot pursue, attentively and vigorously, any object, unless led on by desire; and hence so little success attends the employment of many. A successful musician or painter must have a native taste; but a taste for the religion of Christ cannot be such; for man's natural inclination is opposed to spiritual things, and he has no desire after holiness until it is implanted by the agency of the Holy Ghost.

In making a revelation of the will of God to man, the Holy Spirit employed no new language, but rather such as is in ordinary use; and in this use the unbeliever knows its meaning; but when applied to spiritual things he is in the dark, because the unction from above has not been applied to his soul.

My object, then, is to maintain this simple proposition—that, common knowledge and means being equal, the man of genuine piety is best qualified for the interpretation of the Scriptures. Yet, while maintaining this, I would not intimate that the unbeliever may not arrive at a convincing knowledge of the truth.

All sin has a blinding influence; it unfits man for understanding spiritual things, and is in itself so opposite to holiness, that he who is under its dominion will be most likely to reject the true import of the doctrines of Christ. Such a man, therefore, is not well qualified for the interpretation of the Scriptures. For he comes to them, not as containing a revelation from God, but as to a common book. Hence, he is not prepared to learn their true meaning, but to pervert them. Thus one of the greatest blessings among the gifts of God becomes a curse, because perverted. Like the sun, glorious and enlivening, as it gives light to the world, and cherishes and maintains health and strength in all things, causing universal joy and gladness of heart, renewing the face of the earth; so is the word of God. It is a bright and glorious light shining in a dark world. But "the light shineth in darkness, and the darkness comprehendeth it not." So long as men continue "dead in trespasses and sins," they can no more see the full import of the Bible, than a blind man can perceive the light of the sun, or a dead man feel its warmth.

It is the true believer in Christ whose eyes are open to "see the wondrous things of God's love." He can look forth into the field of divine truth, and behold much of its glory, though not bounded by time, because he comes to the Bible as to the word of God, and considers its precepts as binding, as though God were speaking from heaven. He looks upon the characters there delineated as true to the original. Hence, he seeks not to speculate, but to learn; not to cavil, but to approve; not for matter to substantiate preconceived opinions, but for knowledge of the whole will of God.

Thus, he comes in the spirit of humility, willing to sit at the feet of Jesus, desirous to learn, and patient to be taught. Holy and harmless, he comes in the temper of his Master; endeavoring to divest himself of prejudice, that his mind may be open to conviction.

And as he surveys this mighty field, his mind expands, his capacity becomes enlarged, and he is enabled, in some degree, to comprehend the mystery of godliness.

Thus, when all men are said to have "sinned and come short of the glory of God," the truth of the assertion to him is clear, because he has felt the dominion of sin in his own members. So when he reads of the great moral change set forth in the Scriptures, as the "putting off the old man, and the putting on the new," he speculates not on the mode of its operation; he seeks not to solve its phenomena; he sees its necessity and feels its excellency. When the Saviour speaks of a "peace such as the world cannot give," his own bosom responds to its reality,—for he has perceived "the love of God shed abroad in his heart;" and he knows that the doctrines of Christ are of God, because he does his will. Such is the influence of holiness of heart, in judging of spiritual things.

But while I maintain that holiness of heart is *an essential* qualification, I would not assert it to be *the only* qualification for the interpretation of the Scriptures. This would be mysticism—it would be enthusiasm. It would be to maintain that God gives man a new revelation, because the first is not sufficient. I admit of no new revelation, but maintain that, concerning that already given, he who practises the doctrines of Christ shall know whether they be of God.

The interpreter must be skilful in the use of the ordinary means, criticism and philology; but in order to be successful, he must receive the doctrines of the Scriptures by faith, which must have worked by love and purified the heart.

Why is it that men of learning differ so much upon the correct interpretation of the Scriptures? It is because there is a want of humility. In many cases, the humbling doctrines of the cross have not been brought to bear upon the heart. Some have attempted to discuss points in theology, in order to show their skill in argument; and not being desirous to come to a knowledge of the truth, they have been as liable to maintain error as truth. Others, having devised systems to suit their own fancy, have endeavored to prove them from the Scriptures, and have tried to bring down their lofty mysteries to the apprehension of frail reason.

Hence, we may trace all the error which has distracted the Church, to a want of saving faith, to the blinding influence of sin. It is because men will not come to Christ, in his own appointed way, that the eyes of their understandings are darkened. So writes St. Paul—"The natural man receiveth not the things of the Spirit of God—neither can he know them, because they are spiritually discerned; but he that is spiritual discerneth all things." David prayed that God would teach him his statutes; and the Saviour promised that the Spirit should lead his apostles into all truth. All Christians have the promise of the ordinary aid of the Holy Spirit, if they apply for it in meekness. And those who fail to understand the Scriptures, fail because they are not like David, 'humble as a weaned child,' willing and desirous to be taught.

Living faith, then, is the key which unlocks the treasures of heavenly knowledge. By this it is that the well-instructed scribe is able to draw forth, and deliver to each soul, a portion in due season;—because he is meek in judgment, and willingly obedient to the commands of God;—because he holds frequent communion, daily and hourly converse with the Father of lights;—because his tempers and dispositions are holy; and he acts with simplicity of purpose, and lives with a single eye to the glory of God.

Of such a man, the path is as the shining light which shineth more and more unto the perfect day. "Then shall he know, if he follow on to know, the Lord." Thus, knowledge and holiness are made to promote each other; and in the mighty scheme of Providence it is so ordered that man shall arrive at a true knowledge of the Divine will by doing the commands of God.

If all the stewards of God's mysteries were to come to the Scriptures in simple-minded, fervent faith, having the love of God shed abroad in their hearts, and their lives adorned with holiness, happy indeed would be the effects! Infidelity, which now casts a gloom over the prospects of the future, and causes the ways of Zion to mourn, would be destroyed; and the radiant sun of truth would shed its cheering beams over the intellectual world.

Who, when he looks forth into the kingdom of the Redeemer—of that Redeemer, who so strictly enjoined unity of heart and sentiment, does not mourn, when he sees how much there is of error and discord? Desolation has flowed through the golden streets of the holy city of Zion, and the breaches are not yet healed.

Let, then, the sons of Zion, who are true to her interest, pray that the dews of heavenly grace may be shed upon the hearts of those who are appointed to dispense the knowledge of life and salvation to a perishing world; thus shall the conflicting opinions which have rent the body of Christ cease; thus shall Christians become of one heart and one mind; thus shall the city of the living God be clothed with beauty and strength, and become the joy of the whole earth.

PRACTICAL.

For the Churchman.

THE CHARACTER OF JOB.

NO. II.—JOB IN AFFLICTION.

I now turn to another view of the character of this holy man. Let us consider him in the day of his adversity.

Satan had attempted in vain to shake his firmness; and now this accuser of the brethren suggests that Job did not fear God for nought. For wise purposes the Lord delivers his servant into the hands of Satan, with permission to do his most, only to save his life. The messengers of heavy tidings, in quick succession, announce to the astonished patriarch, the destruction of his property and the loss of his children. His sun has gone down at noon, and a deep gloom has settled upon the head of the devoted sufferer. But he worshipped, and said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Another calamity has overtaken him, and he sits down among the ashes, a lonely, weary sufferer, in his body as well as in his fortune and his children. His wife, who should have been his stay and his consolation, has now become his tempter. But his faith stands firm against the combined temptations of adversity and affection, and he says, in the decided language of holy resignation, "What! shall we receive good at the hand of the Lord, and shall we not receive evil?" In all this long night of sorrow, Job sinned not with his lips, nor charged God foolishly. In these early stages of his trial, let Christians in prosperity see that the days of darkness may come in a moment, obscuring their brightest prospects, blasting their fairest hopes, destroying their choicest treasures, tearing away their most endeared objects of affection, and writing vanity and vexation of spirit upon every thing which Christian resignation, and the blessing of the Lord have not sweetened and sanctified.

But another trial was yet in reserve, which proved, that though he was "a perfect and an upright man," there were even in him some remains of imperfection and frailty. It was the lot of Job to be visited in his affliction by miserable comforters. His three friends, seeing that his grief was very great, maintained a perfect silence for seven days and seven nights. As the best of men have, at times, failed in those virtues for which they were most remarkable, so now the patience of Job gives way to murmurs and complaints, and he curses the day of his birth. In the discourses of his friends we see any thing but the spirit of kindness and comfort. They reprove his impatience, and charge him with hypocrisy, arrogance, and those crimes to which he was most adverse. They discourse at large upon the providence of God, and maintain that the righteous are not visited by his judgments, but that the hypocrite and the guilty can never escape. Nor do they fail to make the application. They exhort their friend to renounce his hypocrisy, and to confess his guilt, as he would escape the punishment of the hypocrite and the guilty. We may imagine the keen anguish which must have rent his bosom, when the waters of his comfort were thus turned into floods of bitterness, and he was accused of crimes which his inmost soul abhorred. In his reply, we discover the value of a good conscience, in the review of his past life, and in his appeals to the omniscience of God. But we discover also a confidence bordering upon presumption, and proving that its possessor was not yet perfect. Conscious of his innocence, and stung to anguish by suspicion and reproach, he affirms his integrity in more strong and bold terms than were proper for a sinful creature appealing to the omniscience of a holy God. As one extreme drives to another, so Job maintains against his friends, that the prosperity of the wicked is constant and uninterrupted. The weakness of man is nowhere more clearly seen than in his views of the providence of God. He forms his theories to explain the plans of the Almighty, but the result writes folly upon his systems, and compels him to confess that, while the righteousness of God is like the great mountains, his judgments are a mighty deep.

It is mistaking the providence of God for his righteous retribution, which has involved the subject in so much perplexity. The one is carried on in time, the other is reserved for eternity. In that state, the apparent inequalities of the present will appear to have been component parts of one harmonious system, tending to the happiness of the intelligent creation and the glory of its infinite Creator. But its scope is too vast for the limited vision of a mortal eye. As well may the infant child comprehend the policy of cabinets and princes, as that man should fathom the counsels of the Almighty, and thread the intricate mazes of his providence. "Now we see through a glass, darkly," and our clearest views are modified by our character and condition.

The Christian in affliction is often tempted to say, with Asaph, "I have cleansed my heart in vain, and washed my hands in innocency." The ungodly, who prosper in this world, consider themselves the favorites of heaven, and look upon the afflicted as the victims of righteous displeasure. Such have forgotten the words of the Saviour, "Suppose ye, that they were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish." It often occurs, in the course of Providence, that the righteous are in tribulation and the wicked prosper; but let none presume to decide upon the religious character of individuals from the dealings of Providence with them. There is a better rule—"By their fruits ye shall know them." And even this is wisely qualified—"Judge not that ye be not judged."—"Therefore judge nothing before the time, for he that judgeth is the Lord."

DEVOTIONAL.

SEEKING JESUS.

Fear not ye: for I know that ye seek Jesus, which was crucified.—Matt. xxviii. 5.

O that I could get to myself all the comfort which these words of the angel to the women are calculated to convey. I am often full of fears and disquietude; and I may always well be so when I am not seeking Jesus. It is when I am seeking the world, or sin, or self that I am like the troubled sea, and a stranger to peace and satisfaction. No immortal being can be really happy and contented without having the mind occupied in the pursuit of some engaging end: and there is no end, no objects in all respects suited to a needy sinner's search but Jesus. If I bring an empty, wanting soul to a broken cistern, I may well be full of fear and dismay. The world, what is it but a broken cistern which can hold no water? and yet, again and again I come to it as if it had never before failed me, and then I am the certain prey of fear and discomfort. Sin, what is it but a broken cistern whose bitter waters poison and paralyze my soul? and yet how I come to it again and again to be mocked and made wretched and miserable! Self—Oh when I yield to its dictates, and follow my own will rather than seeking to do and to suffer the will of my God and Saviour, how I fall into the mazes of fearful uncertainty, and become the prey of a tormenting and frightened conscience. But O! if my whole soul is seeking Jesus, there is no room for fear. He may seem for a season to be hidden from my view, and I may begin to be afraid, but I shall not long be so. The full manifestation of his love does but tarry for a season, in order that I may the more highly value it when it does come, and in order to excite in me the proper fervency and importunity of prayer.

O my soul, be alway seeking Jesus, *which was crucified.* Follow him to his cross. See in those precious drops of blood the purchase money of thy redemption. Hear in those dying words, "It is finished," the tidings of his power to save to the uttermost. At the cross too learn to crucify the flesh with the affections and lusts. Learn to carry thy cross, to take thy Saviour's yoke, to be dead indeed unto sin, but alive unto God through Jesus Christ.

O my soul, be always seeking Jesus *which is risen.* And with thy risen Saviour let every hope within thee kindle into the brightest flame. Surely no fear can dwell within view of a risen Saviour. Dost thou fear death? O! but thou hast been at the cross, and there thou hast seen the sting extracted; and now thou art beholding thy risen Saviour as the first-fruits of them that sleep. The grave cannot contain him: he rises as a mighty conqueror; and all his followers rise in him as their convenant-head and representative; the members of the body with their glorious Head. I will not fear to go into that grave which my Saviour has smoothed and sweetened with his presence. Where he has gone, I may safely and cheerfully go also.

Dost thou fear that the work of the cross was not accepted? The resurrection of Jesus forbids the fear. He might have been crucified as an impostor, but he could not be raised from the grave as an impostor. No, He is risen, not only as the first-fruits of them that slept, but to warrant and make good the sufferings and the death of his cross.

O my soul, seek Jesus which *has ascended.* In heart and mind thither ascend whither thy Saviour Christ is gone before. Seek those things which are above; which he has exalted and is waiting to bestow. Seek the gifts which he has received for thee; the Spirit which is His without measure. Seek his glory, the mansion which he is gone to prepare, the inheritance reserved for thee. Seek Jesus daily and hourly in the character of thy Advocate and Intercessor. Put thy cause afresh into his hands continually; beg Him to plead thy cause. And then rest assured, that none who seek Jesus shall be ashamed; for he never said to any of the sons of Jacob, seek ye my face in vain.

O thou crucified, and risen and ascended Jesus, be thou the one object of my soul's desire all the days of my sojourning here below; be thou the unceasing object of my pursuit. Let me not, like Peter, follow thee afar off: but may I always be seeking to approach nearer and nearer to thee in the enjoyment of sweet communion with thee and in growing conformity to thy blessed image, until I find thee in the full enjoyment of heaven, and lie in thy bosom through an endless eternity.—*Friendly Visiter.*

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